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MAY, 1950 • 30c per copy



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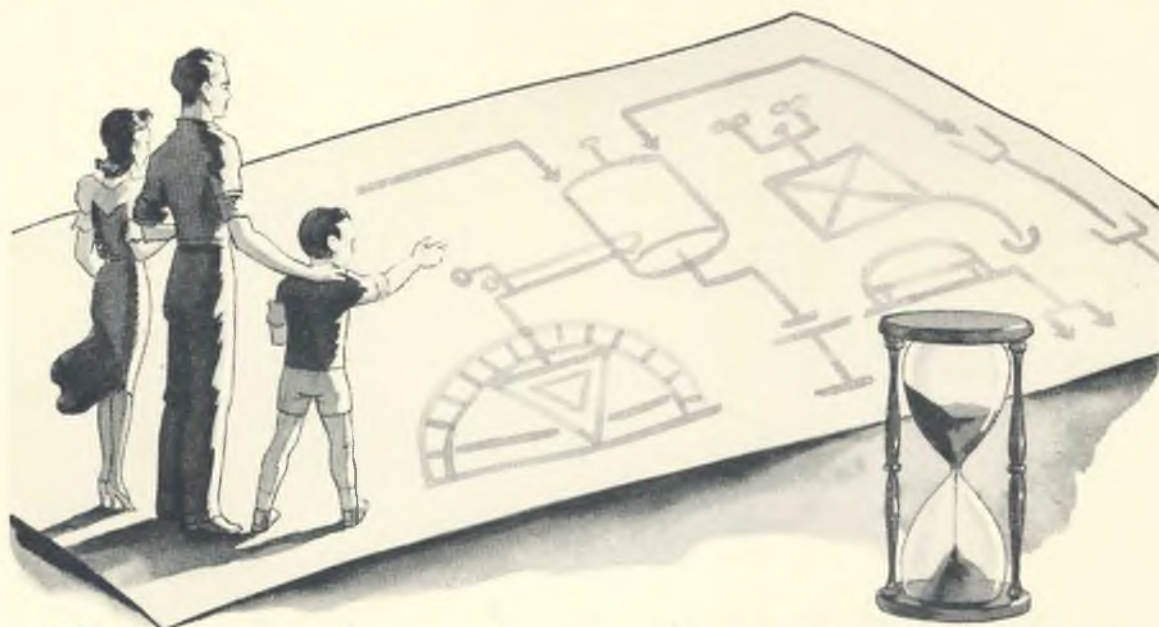


IMPERTURBABLE

The conflicts between political ideologies which rage in his country trouble but little this Shanghai sage. They are merely the proverbial tempests in the teapot. He looks across the centuries-old history of his people and knows that their needs have never been greatly affected by foreign political tides which have ebbed and flowed over his land. The greatest struggle of his fellow countrymen is with famine! As for ideals and philosophies, within his own traditions may be found the equal of any that the human mind has conceived.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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MAY, 1950

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies thirty cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THE LOST INDUS PEOPLE

By THE EMPEROR

This is the thirteenth of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR



AT LAST, after eighteen hours of hot and dirty traveling, we completed the three hundred miles. We were now at Dokri. This consisted of a wooden shed, the friendly one-man station staff and a small waiting room.

About a mile away we could see the monotonous mud-brick dwellings of the little village of Dokri. Eight miles from here was Mohenjo-Daro, ruins of the oldest civilization in what had been India. After some negotiation, we engaged a tonga for the last eight miles. The tonga is a two-wheeled, horse-drawn cart. Actually it has but one seat which, by crowding, accommodates but three persons—this includes the driver. In the rear of the cart there is an extension of its floor and that provides space for but one more person to sit, with his feet dragging along in the thick dust of the unpaved road.

Only one tonga was available for the journey. There were three of us with our considerable heavy camera equipment, including batteries, motor cases, and the like. We were dressed for the occasion with rough boots and clothing similar to that we had worn in the Himalaya area. Our personal luggage was negligible. However, when the equipment was loaded on the back of the tonga with the addition of the one person, it tilted in that direction so greatly that it seemed as though the

small thin horse would be lifted by the shafts into the air. It was with considerable difficulty that we adjusted the weight so that it would be distributed equally over the wheels in the center of the tonga. During our travels, this weight shifted back and forth creating a seesaw motion.

For nearly two hours, we rode in a swirl of hot choking dust which coated our clothing. We insisted that the driver give the heavily burdened animal frequent rests. This attitude of compassion seemed both to puzzle and amuse him. At times we were completely walled in on each side by the network of dust-laden foliage of the jungle. The jungle was watered here by the overflow of the Indus River. In this tangle of vegetation were wild boar, crocodiles, numerous poisonous reptiles and insects. It seemed an appropriate introduction to what we sought just ahead.

A sudden turn in the road and there it lay before us—Mohenjo-Daro! The remains of a great cosmopolitan city of five thousand years ago! Little was known of it until the excavation in 1927 under the direction of Sir John Marshall. As we looked upon the site, white with sand and dust, more than a mile from the river which had changed its course with the centuries, it was difficult to believe that, in a remote period, this ghost city was said to have existed in the "Garden of the Sind." From the extent of the great city, it must have

had a teeming population. Thus food at the time must have been produced on a large scale. The Indus River, through a network of vanished canals, must have provided a method of irrigation.

The remains of Mohenjo-Daro may be divided into two general classes. The first is the stupa area and the second is known as the DK area. The stupa is a large mound situated on a hillock in the center of the city. It is really a round towerlike structure erected at a much later period by the Buddhists, upon the site of what had been perhaps a citadel of these ancient Indus people. At the bottom of the stupa has been found the original mud-brick platform, oblong in shape. It is speculated as to whether this was the site of the palace or some other prominent public building of this well planned and organized city.

The DK area consists of the town houses, shops, and streets. Most imposing is the Great Bath. This is a quadrangle, having remains of verandahs on either side. About the quadrangle are galleries in which were ancillary rooms, perhaps dressing chambers or ones used for ceremonials. There are also the remains of a fenestrated wall. From its windows once peered the people of this lost civilization down upon the large pool which occupied the quadrangle and is still in an excellent state of preservation.

On two sides of the pool are steps, its full width, which lead down to it. Was this pool used for ritualistic ceremonies or merely as a public bath? It is suggested that it might have been for hydropathic purposes, a now unknown curative method by water.

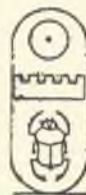
Intelligence in Ruins

Our imagination was stimulated as we walked along the straight, well-paved and excellently planned streets of this mystery city. It was thrilling to realize that these streets were the same ones that the Indus people trod 2300 years before Christ! They were a thriving industrious people. As one home would deteriorate, it would be torn down to its foundations and another would be erected upon it. We walked into the brick homes which, if roofs were restored, would be far more

habitable than the hovels seen in many of the villages of poverty-stricken Asia today. Unlike most ancient cities of Asia, the homes of Mohenjo-Daro were as well constructed as were those structures which are thought to have been the public buildings. The sizes of the homes, which varied considerably, were indicative of the personal wealth of the occupants. The fact that modest and elaborate homes were situated together indicated a democratic spirit.

The streets follow a geometrical arrangement which shows definite planning and a high degree of civilization. Most remarkable is the excellent drainage system, perhaps one of the finest of the ancient world known to man. Each house had its drainage system, consisting of mud-tile "pipe" which led to the street. In the street is a sewerage system which carried the refuse out of the city. Circular brick-wells tower high above some of the homes. At first these are rather puzzling to the observer. Why were they constructed so much higher than the homes? Was it not inconvenient to climb to the top of them to draw water from their depth of about twenty-five feet? The reason for this height is that each time a home was dismantled in the thousand years that this civilization existed, the ground level about it, the result of the debris, would rise higher. This would necessitate an extension to the height of the well to keep it open above the surface. Now that the debris has been cleaned away, the wells reveal their total height and extend considerably above the levels of the remaining walls of the homes. The water in these wells is, after nearly 5,000 years, still *clear*, wholesome and refreshing, fed by deep springs. The few natives who travel into these ruins, feared by many because of superstition, drink the water with no noticeable bad effects.

This ancient Indus people left some telltale evidence of their mode of life, though it is regrettable that there is no language which we can comprehend. Specimens of wheat and barley have been found. How they cultivated their fields is not known. Circular grindstones were unknown, so perhaps the more primitive method of the "saddle quern and muller" was used. Their food also consisted of beef, mutton,



pork, and poultry. In the houses have been found remnants of bones and shells. These indicate that their fare also included turtles, fish from the local Indus and dried fish from the sea. Undoubtedly they had vegetables, fruits, and milk as well.

Figurines and statuettes, which have been found in abundance in bronze and terra cotta, suggest the dress of the people. Two statuettes show a male figure with a long shawl thrown up over the left shoulder and under the right one, leaving the arm free. Whether a tunic or loin cloth was worn under this is not known. There are terra cotta male figures which are nude except for a headdress. There are also nude female figures. It is thought that these nude figures were probably ex-Votos or representative of deities, as a mother-goddess. The religion of the people, however, is well hidden behind the veil of time.

The jewelry of these Indus people was extensive and varied. It consisted of necklaces, amulets, finger rings for men and women, bangles, bracelets, and nose rings. These were of gold, silver, and ivory, with semiprecious stones. The poorer type were of shell, bone, or terra cotta. There are toyshops in which dolls were found and also some representations of what appeared to be boats and carts. There are numerous toy replicas of domesticated animals. There is no evidence, however, that these people had any knowledge of glass.

This site, one of the richest sources of archaeological treasure in the world, is as yet hardly scratched. With a few probings in the sand which had drifted against one of the inner walls of a home, we were able to uncover many artifacts. We picked up bits of ceramic bangles, pieces of terra cotta rings, and beads of necklaces. In the summer such probings are dangerous. The place is infested with cobras.

We sat in the shade of one of the ancient buildings to rest from our exertion. We had climbed, with our bearers who aided us with the equipment, to the top of various structures, so as to better film this lost city. In our mind's eye we could visualize these people moving in throngs through these streets,

some carrying terra cotta jugs filled with water from the wells, others being laden with fish, flour and vegetables, purchased at the market; still others, in a lighter vein, as upon a frolic, would be singing as they went in the direction of the Great Bath perhaps to bathe in the cool water at the close of another fiercely hot day.

Arrested Imagination

Whence came these people? Why did they establish a great civilization in the midst of a crude primitive people? What caused the sudden collapse of the culture? Only theories have been advanced, some having reasonable support. Historically, nothing is known of the beginnings of these people. It is believed that they were of a Mesopotamian origin, perhaps of ancient Sumer. They long preceded the Aryans who were the predecessors of the Hindus. One conception advanced is that they were migratory communities that settled in southern Baluchistan and then finally came southward to the present site. However, they may have been a branch of the Sumerians who, for some reason or other, traveled by boat down the coast of the Persian Gulf and thence along the coast of the Arabian Sea. If we study a map of the site of Sumer, the first great river one would confront, after leaving the Persian Gulf and traveling southward along the coast, would be the Indus. Traveling up the Indus would bring the people to the site of Mohenjo-Daro. But why did they establish themselves there?

The only difficulty in supporting this latter conception as to the origin of these Indus people is that the Sumerian cuneiform language has been deciphered, whereas these people, we repeat, have left no comprehensible language. Some of their seals, however, contain intaglio designs of an apparently heroic male deity shown in conflict with a lion. This shows a great similarity to the Babylonian mythological king and hero, Gilgamesh, found inscribed with cuneiform notations on mud-bricks in the library of Assurbanipal.

Another mysterious factor is that, though the city dates back, so far as

archaeologists can determine, to 5,000 years ago, it appears to have no progressive culture. The art, as evidenced by the jewelry, and even the architecture is of the same type from the earliest period of Mohenjo-Daro to the time of the collapse, covering a period of approximately 1,000 years. These Indus settlers were not a primitive people who slowly, as with other civilizations, evolved their culture. They began on a *very high plane*. For some unknown reason this culture seemed to crystallize and not transcend itself. The genius displayed by these people at such an early date should have had momentum to go beyond its first steps. Further, if, after establishing themselves at the present site, the civilization had gradually begun to decline, through degeneration, such would be reflected in their later art and architecture. Actually, the artifacts of the later period have all the excellence of their early achievements. These people, by

their location, were isolated from the great civilizations of Mesopotamia and Persia. This may account for their not copying the culture of these other eras. But what arrested and yet preserved the powers of their intellect and imagination?

If these Indus people had been conquered by invaders of India, as the Aryans for example, the city would reveal the ravages of armed forces as do many of the temples of ancient Egypt. The excellent state of preservation of the city would almost suggest an exodus of the people and an abandonment of the great city—but for what reason? And where did the teeming thousands go?

As we lay in our bunks in the little house provided by the guardian of the site, hundreds of miles from the nearest modern city, we realized that we had experienced another lost chapter in the book of human events.

(To be Continued)



Famous May Birthdays

Political Philosopher

May 5, 1818. Karl Heinrich Marx, Treves, Prussia. Marx first studied law, then history, finally philosophy, receiving his doctor's degree in philosophy from the University of Jena. Always a radical thinker, the political ideas embodied in his book, *Das Kapital*, proved literally world-shaking, and claimed him the founder of scientific socialism.

Psychoanalyst

May 6, 1856, Sigmund Freud, Freiberg, Moravia. Wanting to devote himself purely to scientific research, Freud was influenced instead to become a clinical neurologist. In 1884 he was led to a new treatment which he developed. This method, which he characterized as that of "free association," gave rise to psychoanalysis.

Other May birthdays:

Louis J. R. Agassiz
John James Audubon
James Matthew Barrie
Albrecht Dürer
Gabriel D. Fahrenheit
Thomas H. Huxley
Niccolo Machiavelli
Florence Nightingale
Peter Ilich Tchaikovsky

Composer

May 7, 1833, Johannes Brahms, Hamburg, Germany. Brahms' life was devoted to music, and he stands as the last of a long line of illustrious German composers. Contributing to almost every department of musical composition, he is one of the three B's of music and his work meets with warm acceptance everywhere.

Poet

May 31, 1819, Walt Whitman, Huntington, Long Island, New York. To the world, Whitman typifies the untrammelled vitality of the New World. His poetry at first considered crude and sprawling has become accepted for its strength and rugged beauty. Each year Whitman's place in American literature grows more secure.



From Inside China

The following report by the District Commissioner of the Rosicrucian Order now in China represents opinions prevailing among top-ranking policy makers in China. It suggests the only doors open for international understanding and cooperation with the people's China. This member, long a resident of China and thoroughly familiar with the Chinese mind, is a competent observer, being an attorney and having large experience with the impact of Western ideas on China.

In a letter to the AMORC Imperator, Ralph M. Lewis, attached to his report, he says: "Ours is the painful experience at present of seeing Shanghai bombed by American-trained Chinese, piloting American-made planes. It seems that as long as there are some KMT (Kuomintang) refugees in Taiwan, they will bomb us without any sense or military purpose. Sunshine for us means bombing.

"Cathay Hotel which you knew as pleasant and animated is completely dark, cold, and empty. In the city, we have no electricity and no water because of bombing. How such things are possible, and how serious-minded statesmen can speak of democracy and of love for the people while delivering bombers to well-known gangsters is beyond imagination."

"Our ceremonies and code of laws differ so completely from your own that, even if your envoy were able to acquire the rudiments of our civilization, you could not possibly transplant our manners and customs to your alien soil. Therefore, however adept the envoy might be, nothing would be gained hereby. The same holds in the reversed way.—Emperor Ch'ien Lung to George III, 1793."



THE SUCCESS of the People's Liberation Army is now complete. It controls all of China's mainland. That and the hasty evacuation of many Westerners, mostly Americans, from the Chinese liberated territories, have given rise to widespread and conflicting rumors. Most of the "information" represents inspired propaganda of Chiang Kai-shek's elements in retreat in Taiwan or is the product of unqualified outside, rather than on-the-spot, observers.

At the time of writing, seventeen American-made bombers — B-24's, P-51's, B-25's, and P-36's—piloted by American-trained Chinese are raiding Shanghai, indiscriminately destroying power plants, waterworks and private houses, killing thousands of civilians, women and children, without any military justification. Shanghai is without electricity and water, and old Chinese oil lamps are appearing everywhere. More raids are expected from the few dozens of KMT killers pretending to be the Nationalist "Government" of China.

Meanwhile, across the Pacific, Mr. Acheson urges "friendly ties with the Chinese people," stating on February 5, in Washington: "We should show

the Chinese people that our desire is, as it ever was, the advancement of their interests."

All the while, China is experiencing an invasion of foreign advisors, this time of the Russian variety. The Russians will try their best to introduce and demonstrate the "blessings" of their teachings; the Chinese pupils on their part will display all the eagerness at their disposal, hoping for delivery from all evil. Nonetheless, the whole conception will be appraised individually with characteristic mental reservation. The majority of the Chinese do not know what is expected and will judge only from personal gains. If the sacrifice and contribution demanded are outside endurable limits, they will resort to their only weapon, a mighty one, passive resistance.

Mao Tse-tung, of course, knows his people. All his measures show that he acts not because of love of any foreign doctrine, but because his own resources are insufficient. Doubtless, a number of Russian experiences are suitable for China because they grew out of similar deplorable conditions; but as a rule Chinese misery is not the same as Russian misery. If the Russians, however, overstress their activity, the breaking point will soon be reached—but until then, experiments will have to be endured.

The most urgent demand of the moment is to clean house and prevent the return of corruption. The crucial factor in this respect is to avoid an expensive administration; otherwise, excessive taxes will burden the individual as much or more than did the old regime.

Domestic Economy and Foreign Trade

The main task is to secure for the people a fairly well-filled bread basket, not too difficult under peaceful conditions. The majority's standard of life is low and within a few seasons the country should be self-sufficient in this respect. The backbone of China is her rural population. The former treaty ports, including Shanghai, and the more or less foreign-educated Chinese are no criteria for the needs of the country. This two percent minority of China's total population is admittedly noisy, but it is useless as a spiritual leaven for the country. Minds trained materialistically are in fact a disturbing factor because they develop national vices to perfection.

If worse comes to worst, foreign trade could be given up since, contrary to common belief, it is not of primary importance for China. What is essential, is always a relative matter. The extent to which import was developed certainly represented an extravagance. According to statistics, China's trade balance has always been a minus quantity except during those good years when it was put on the plus side by Chinese overseas remittances. Again, China's industrial potential is negligible in comparison to the size of the country, being mainly centered in Shanghai and a few other foreign treaty ports, including Manchuria. Since most raw materials processed must be imported, necessary purchases must still be made abroad. The chief concern is to keep labor employed; otherwise most products of factories depending on foreign imports could be dispensed with.

China's leaders aim to lift the standard of life and the general status of their country, but they are not in an undue hurry to accelerate this process by unfavorable concessions. In the meantime, the belt must be tightened since the KMT regime wasted China's national assets abroad in an unprece-

dent manner shortly after cessation of hostilities.

While legitimate foreign trade could not, during this period, supply China with the desired quantities, foreign-trained Chinese speculators dabbled recklessly in the black markets of the globe. They paid fantastic prices and drained the nation's assets disastrously. In addition, the proceeds of exports were in most cases also left abroad. The very moment, however, that foreign production picked up and could again supply China at normal prices, young China introduced a measure to protect their extravagant purchases. This was the quota system which curtailed automatically foreign activity in China below the possibility of a profit and established at the same time an opportunity for mushroom dealers and speculators on a communistic basis of a Chinese pattern. Hand in hand with it went widespread corruption because all tricky manipulations required official sanctions. Legitimate trade, whether Chinese or foreign, was thus eliminated with one stroke. Already under KMT administration, all sorts of tricky attempts were made to eliminate foreign firms in China, despite the fact that foreign help was being pumped in by the billions.

It is evident that in the course of a general house-cleaning, trade by foreign firms, in the manner practiced under extraterritorial privileges, will no longer be possible. Recognition of the new Chinese regime by the Western Block will not have the slightest influence in altering the course of the government's policy considered appropriate for the needs of the country. This, however, does not mean that foreign trade will be eliminated entirely or that law-abiding foreigners will be forced to close their offices. On the contrary, their presence is very much appreciated because it will save the government the expense of dispatching her own trade missions. Import of foreign goods in the future, however, will be limited by the funds available and in conformity with the reconstruction progress. Export transactions through private firms (whether Chinese or foreign) will doubtless dwindle into insignificance or will be restricted to specialities.



In consequence of these developments, most foreign import firms will retrench considerably. Their representatives will merely watch government subscriptions and deliver manufacturers' offers. Price and quality will in most instances be the deciding factor. All advertising, propaganda, technical demonstration and personal approach to the individual consumer will hardly be possible, but the chances for participation in the government's orders will be equal for all.

Other Elements in the Picture

The present state of affairs in China as far as foreign trade is concerned, however, is only part of the picture. How far the people will or can follow their own new leaders toward a goal beyond themselves is perhaps more important. Those leaders were swept into power by a chain of extraordinary circumstances not of their own making and mainly as a result of the stupidity of the last regime. This is not enough to make them spiritual representatives of the Chinese mind. Resort once more to a foreign remedy, this time Russian, can only be palliative and must end as always in retributory measures. Be that as it may, although the new signboard already reads "Communism," Mao Tse-tung's original ideas were his own, uninfluenced by Russian doctrines.

It is certainly difficult to predict what solution China will find for "Communism." Even the man at the helm cannot predict the final outcome of an evolutionary course just started on. So far, the program represents only wishful thinking in respect to anything beyond the house-cleaning process already successfully carried out through its own efforts. Many imponderables threaten from the still-concealed future. They may endanger everything theoretically built up if they are not at the same time organically related to the distinctive and inherited national Chinese qualities.

A reliable indicator of the trend of further developments can be found only by examination of these qualities, which are, after all, merely symptoms of deeper causes. Naturally, an exhaustive research in such a wide field is impossible within the framework of this report. It is sufficient to record

only the spontaneous daily demonstrations of the Chinese mind, which reflect actuality and are devoid of any theory. The Chinese are products of their physical and human environments and the challenges they had to meet from them.

To what extent can efficiency and increased production necessary for the common good be achieved under creative leadership with the human material at hand? The prerequisites are discipline and patriotism. *Both qualities are nonexistent*; therefore, they must be created since they cannot be borrowed from outside. Here is a fundamental obstacle.

The Chinese Character

For thousands of years, China's divergent forces have found their equilibrium socially in patriarchal communism inside family limits. Outside these limits, no sense of common interests exists. Discipline is exercised inside the family only and patriotism was never necessary in the China excluded from the world. Only recently, a sort of patriotism has made itself apparent as a demonstration against everything foreign; but patriotism, in the sense of love of country as a stimulant to sacrifice does not exist. Outside the bounds of the family, the Chinese is the sturdiest individualist imaginable.

The hardest worker from dawn to dark for himself and his family, the Chinese is most restrained in the service of others. Until recently with the creation of a few industrial plants, the Chinese proletariat did not exist. Even so, workmen in these plants are still connected with the farmland of the family or clan. From his services in every Chinese enterprise, he expects the widest participation in profits; and from foreign concerns, he expects remuneration above normal. His motto is: Maximum wage—minimum effort. Paid for piecework, he is fast but superficial; paid wages, he slows down production. The foreigner knows that a well-nourished cow will give more milk, but the Chinese does not trust the cow to refund him his initial expenses. He suffers suppression by the powerful; and only envies those at the top, hoping for the turn of luck to sweep him into a similar position. His horizon

is the rice bowl. Everything in him is egocentric. These are not newly adopted qualities; they are deep-rooted in his individualistic conception, born of practical experience and inherited disappointments. If teamwork is required, only negative assets can be counted on.

This incomplete account of average Chinese qualities will be sufficient to explain why China never went beyond handicraft industrially nor beyond the money shop in the field of capitalism. Big industry and capitalism came into being under the protection of extraterritorial rights. In China proper, money exceeding normal limits could only be accumulated by might. The "guardian of order," military or civilian, could temporarily (as long as his office lasted) enrich himself; but after his loss of power, he automatically reverted to the ranks of the exploitable. Because of established conditions, it was impossible for him to invest his gains in productive enterprises on a large scale because he could not find collaborators enough beyond the family. Even land investment could not be exploited on capitalistic principles because the land was leased to small farmers against a fixed refund in kind, subject to the proceeds of the actual harvest.

These conditions were after all not so bad, for they permitted a natural rotation of wealth, keeping it inside geographical boundaries; but this rotation was disconnected as soon as foreign concessions provided a haven for legitimate and illegitimate gains. From there to safety abroad was only a book-ing transaction.

It must be evident that such soil will not and cannot be fertilized artificially—whether by Democracy or Communism. A hundred years of practical demonstration by the Western mind, and enormous amounts of money pumped into China in the form of cultural institutes, failed to bring the desired response. *Russian Communism will be no more successful.* The Chinese will never subordinate himself to Russian State Capitalism and its consequences. To expect it, would mean such a fundamental transmutation of everything Chinese that there would be nothing Chinese left. One might as easily expect a water buffalo to become a horse. The days ahead are indeed grave ones and it is to be doubted whether the majority of the Chinese appreciate the enormity of the task which is theirs.



Ancient Atomic Secrets

There is nothing new under the sun! The thirteenth century mystic, Friar Roger Bacon, discoursing upon several wonderful *secret inventions*, said:

"Over and above these are other marvels of nature, for reports like thunder and lightning can be caused in the air, more horrible by far than are those which occur normally. For a small quantity of prepared matter—say, about the size of one's thumb—can produce a terrific sound and generate vivid lightning. This can be done after several manners, by any of which a city or an army may be destroyed. These are strange effects, given knowledge of their proper use, their material and proportion."

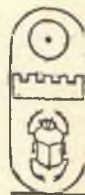
—From work of Eugenius Philalethes.

DAYLIGHT SAVING TIME

Daylight Saving Time became effective in California on April 30, at 2:00 a. m.

AMORC members, in their contacts, will please remember that the Daylight Saving Time is one hour later than the Pacific Standard Time.

Pacific Standard Time will be effective again September 24.





Living in the Clouds

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, October, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THOSE who cannot comprehend the true aim and purpose of mystical and spiritual study are prone to state that persons thus inclined are given to "living in the clouds." It is generally meant to be a derogatory comment, or at least an intimation of fanatical tendencies. It always implies an attitude that is not universally normal, and more or less impractical in these modern times.

In truth, the student of spiritual values, and the seeker after that form of arcane knowledge which reveals the higher principles of life, is not one who is given to abstract thinking and impractical living. He may at times dwell in the clouds in his spiritual thoughts, and he may very often lift his consciousness to a higher realm or a plane greatly beyond the material things of this life. But such an individual keenly realizes the fact that man is here on earth for some very definite purpose. He realizes that since his consciousness was projected from a Divine spiritual source to be enclosed in a physical form on the material world, there is some very definite mission in life for him and that this mission can be fulfilled only by meeting its condi-

tions and carrying out the worldly duties and obligations.

The real mystic is not one who bases his explorations into the spiritual world upon the false premise of a negation of worldly conditions and material interests. The mystic is ever a seeker for mastership, and this mastership includes a conquering of the worldly problems, as well as a masterful comprehension of spiritual truths. He realizes, therefore, that the spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to the planes that may lie before him, and that this attainment must be brought about through the mastering of the natural obstacles or limitations surrounding it.

It is only the idle dreamer and the one unfamiliar with the fundamental truths who believes that he may lift himself arbitrarily and wilfully out of and beyond the specific environment here on earth in which God and the Cosmic principles have placed him. The mystic does not look upon the incidents of his birth as incidents of chance, but rather of law, order, and system. He does not consider that all earthly experiences are secondary, but rather that they are primary. He does not attempt to deceive himself with the philosophy that the ultimate end of life

is the annihilation of worldly experiences or worldly efforts. Since some Divine Law or principle has ordained his earthly incarnation, and since there is some very definite purpose to be carried out by this incarnation, he ever seeks to find the why and the wherefore of earthly existence, and the specific work which has been allotted to him or planned for him as the medium of his personal evolution.

From Earthly to the Spiritual

The true mystic believes that man evolves from the primitive and fundamental activities of earthly existence to the higher and more perfect conditions of spiritual unfoldment. He recognizes in the trials and tribulations of earthly life the contest between good and evil, light and darkness, and the challenge to his own fortitude. He becomes convinced that the law of the survival of the fittest is not solely the mechanism of earthly life, but a principle of the evolution of the inner self and the personality. As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding of its edges in order that it might be a more perfect stone, so the mystic believes that the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that the pure gold of his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence. But he does not allow his vision to dwell exclusively upon an ethereal and intangible portal, nor does he allow all of his thinking and acting to be influenced by any fanatical dream or hope of a Nirvana in which he may live as a being suspended above and beyond all worldly duties and obligations.

A mystic is as keenly interested in the laws and principles of the atomic and molecular construction of matter as he is in the spiritual integrity of the Divine source of life. He is just as practical in his application of nature's

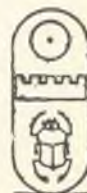
worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly upon the earth, and upon the rock of this material existence, while permitting his consciousness at times to soar into greater heights of this life beyond. He does not anticipate nor hope for any indefinite period in the future when all productiveness at his hands and all creation of his material consciousness will be brought to an end, and his usefulness in the great scheme of things on earth will be terminated by an ethereal, spiritual existence of no value to God or man. He anticipates, rather, that his attainment here will lead him into a spiritual school of more profound unfoldment wherein he will be prepared for another opportunity to make greater victories and to accomplish even a more extensive campaign of unfoldment and contribution to man's development, and that this will be repeated from time to time until all men and all beings here on earth will have reached that degree of perfection when material existence may no longer be necessary.

But while a mystic hopes for that inevitable result for all beings, he rejoices in the opportunity of living among men, of being a friend to men, and of working out the great cycles of evolution which God has decreed. His ambition is to serve and to labor in the vineyard rather than to rest at eventide and to find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light. These ideals should be those of every Rosicrucian for such is the teaching and purpose of the brotherhood, and such has been the spirit which has animated all of its founders and leaders throughout the centuries who have brought power, happiness, contentment, and inner joy to its leaders and followers of all times.



"I don't think much of a man who is not wiser today than he was yesterday."

—ABRAHAM LINCOLN.





SANCTUM MUSINGS

EXHORTATION

By RODMAN R. CLAYSON, Grand Master
PART ONE

*Ponder it well in thy mind, and then act
as it seemeth best unto thee.*—KRISHNA



WHEN given our serious thought, the negative approach to life of the average man and woman is appalling. Few people think for themselves, and some actually do not think at all.

By all standards of literary composition the opening remarks of this article are entirely negative, poorly chosen, and are not likely to hold the interest of the reader. As a matter of fact, to carry this negative aspect one step further, it is extremely unlikely that many of the thousands of readers of this magazine will read this article to its conclusion.

The negative opening remarks are intended to be so, for they parallel the negative attitude of too many people throughout the world today. With all our vast institutions of learning—universities, high schools, grade schools, as well as specialized and private educational institutions—this era of education, never before equalled in the world, is not causing enough people to think and reason. This assertion is not a tirade against our educational system. It is more than that. To each individual it is a personal matter, for schools cannot do for us what we can do for ourselves.

Why is it that more people are not stirred to establish worth-while objectives and ideals for themselves? Why is it that relationships between people as a whole are strained? Why is it that there is so much turmoil, anguish, envy, and selfishness? We all know of the inspiring articles which appear currently in daily newspapers and in weekly and monthly magazines. Why do not these inspiring articles stir the individual to contemplate the serious and worth-while aspects of life, to establish a better way of living, to institute better relationship with others, to improve himself, and to manifest at least a certain amount of spirituality? There is hardly a family in this country that does not buy or subscribe to at least six magazines a month. Most of these magazines contain worth-while articles. Thousands of people are subscribers to book-of-the-month clubs. Many of these books are worthy of one's consideration. The number of good books purchased from bookstores annually is staggering.

Books and magazine articles of high caliber offer constructive thought-provoking suggestions which, if followed, would lead the reader into a richer, fuller life, a life holding more happiness, a life giving a greater amount of self-satisfaction. That the articles do

not impress the reader, do not inspire, are not remembered, is evident. Psychologists and authorities in our educational institutions have pointed out that with the average reader, very little of what is read is impressed on the consciousness and retained in the memory. Books and magazines are read avidly, and yet thirty minutes after the book or magazine is laid down by the reader, the chances are that he can tell you but very little about what he has read. Why, then, go to the expense of purchasing reading material? Is it merely a means of passing the time? Granting that certain material entertains and amuses us, can we remember the fine constructive points which the author propounded? That which is not remembered has no value whatever.

The negative mental attitude being considered does not apply solely to material that is read. Each Sunday, stirring sermons are preached in all the churches in the land. During the year, lectures on self-improvement and the developing of the personality are conducted in virtually every city. Frequently a motion picture conveys a splendid moral lesson. The effect upon the consciousness of what is heard and seen is little more impressionable than that which is read. A few radio programs carry splendid moral lessons; and it is believed that the reaction of the listeners to these programs is the same as that of those who read, attend churches, lectures, and the theater.

There is no lack of constructive material which is well worth the consideration of every man and woman. It is on all sides of us, available at all times, and may be heard, seen, and read daily. A clue to this

problem is perhaps evidenced by the fact that more people enjoy the entertainment of the theater than the sermons of the church. More comedy and soap-box opera programs are listened to on the radio than those of a constructive enlightening nature. More books and magazines of light subject matter are read than those of a serious nature.

Cultural Slowness

It must be admitted that time must be provided in everyone's life for pleasantries and enjoyment of one kind or another. Enjoyment can also be derived from studying serious subjects, but in the over-all picture the class of thinking readers is very small. We do not believe, as some do, that the majority of people turn to amusing programs and light reading material as an escape from the ever-present trials and tribulations of life. There is no escape from such vicissitudes. We feel that incentive and altruistic desire is lacking in the mental make-up of the individual; that there is lack of the proper perspective of life as a whole. The absence of such virtues may be

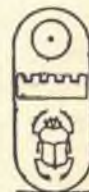
attributed to environment, home conditions, and human association. Amusing programs and light reading apparently approach the highest mental level that most individuals care to reach.

Being gregarious, man chooses to spend a considerable amount of time with fellow men and women who have the same likes and dislikes as he. While this is as it should be, it has the tendency of causing the individual to do little thinking for himself or to do little for his worth-while endeavors. The problem is to channel one's activities toward constructive objectives, rouse himself from a state of lethargy and mental in-



By Lester L. Libby, M.S., F.R.C.
Director, AMOBC Technical Dept.

- British researchers have discovered that the twinkling of stars is not due solely to atmospheric effects as has been long supposed, but is caused principally by a fluctuating muscular and nerve action within the eye itself when stimulated by point sources of light of intermediate brilliance.
- An "ionic wind tunnel" has been developed which produces an air flow up to 10 times faster than the speed of sound. This is accomplished by utilizing the whirling motion of ionic particles in an electric arc generated between a copper cylinder surrounded by a copper ring and acted upon by a transverse magnetic field.
- Scientists at the Oak Ridge National Laboratory have reported experiments indicating that the neutron is not the fundamental particle of nature presumed previously. It has been found to decay radioactively, after 10 to 30 minutes of freedom, into an electron and a proton.



activity, direct the activities of his mind to the truly important things of life, and to create the need and the desire for them.

This self-felt need and desire must be created personally and individually. Obviously good books, written articles, and lectures cannot do it for us. If they could, long before this there would have been a raising of the cultural structural level of humanity. There would be few wars and far less selfishness, avarice, envy, greed, and other negative forces at work. It must be admitted that these forces are personally directed: they are radiated from those persons whose minds are imbued with negative conditions; they are radiated to the extent that those who come in contact with these people sense the negative mental attitude, and all too frequently assume it themselves.

Moral Fiber Untouched

In our colleges of learning we are taught how to read and how to differentiate important worth-while reading material from that which offers little or nothing. All of us have been subjected to such training but, unfortunately, the consciousness of the mind has not been deeply impressed, at least not to the extent where the individual accepts the constructive suggestions of what he has read and permits them to become a motivating part of his life and being. The consciousness has been reached, but the conscience has not. The moral fiber in the depths of the individual which makes him a personality has not been touched.

The problem is not insurmountable, which is indicated by the fact that certain levels of human nature today are higher than perhaps they ever have been in the past. We refer to such virtues as honesty, integrity, and the accepted ethics of society. These virtues are a part of the thinking and doing of virtually every man and woman. Some may say, "Well, isn't that enough?" No, it is not; it is good, but it is a static condition, a condition which can very easily weaken and deteriorate into once-practiced customs in human history which would be well for us to forget.

Almost every reader who has read thus far in this article will affirm that among all peoples, among all men and women, more tolerance, understanding, patience, and consideration should be exercised. While these virtues are preached from every pulpit, they are not necessarily a part of the doctrine of any particular religion. They are common-sense virtues, and can very well become a part of one's philosophy of life—a philosophy which has to do with the way one lives his life and conducts himself in his association with others.

Now realizing the need to practice these virtues and others, we come back to the original question of: Why are not the heart and the mind stirred into action by the words heard and read by millions of men and women each week—words from speakers, authors, and institutions which have our utmost respect? Is this not a disturbing problem? Perhaps the individual feels, Why should he change his way of life? Why should he bring about a change in his thinking and doing when possibly he might be alone in making such a change? Such an argument has as its premise a wrong point of view. The individual has considered solely himself; he has not exhibited sufficient faith in his fellow man to realize that his neighbor may be a shining example of living the virtues of patience, consideration, and understanding. Every one of us moves in a sphere composed of our associates. What they say and do has an effect upon us, and by the same token we in turn can have an effect upon them.

Truth Unerushed

Now, while we have painted a not-too-beautiful picture, we do not mean to construe that all is dark and hopeless. Fortunately, we have those, though perhaps few in number, who do serious thinking, who have created wonderful ideals toward which all can aspire, who are entirely unselfish in their regard for their fellow man, and who uphold the truths which are to man's advantage to know. There have always been such standard-bearers of philosophical and spiritual truths. We have every

reason to believe that there always will be those who may well set an example for others to follow.

Just as there are negative and positive aspects of one's mental attitude, although little has been said about the positive, just so negative conditions are ever present, tending to offset positive truths which are advanced. This reveals the opposition to philosophical truths proposed to better the standards of mankind. Paradoxically, the opposition is executed by the very ones who are now enjoying privileges brought about through long-ago-propounded truths. This gives rise to hope, for it leads us to believe that truths once crushed into the earth will eventually rise again to serve mankind, regardless of opposition. There must always be those to advance and teach philosophical and spiritual truths, even though they be stoned and ostracized. Truths have been and always will be propounded by intelligent personalities and institutions of the highest caliber.

These are troubled times; strife and turmoil are general throughout the world. Individually we must not contribute to this negative condition. Our acts and words must be carefully weighed so that they bring understanding and inspiration. They must not be

misconstrued. It must be acknowledged that mankind has made great strides since the days when primitive and ignorant beings were sheltered by the wilderness. It must also be acknowledged that not enough of the earth's inhabitants realize to what extent their primitive and untrained natures are incapacitating them from taking full advantage of their divine heritage and becoming desirable participants in the world of mankind. The truth of this statement is certainly reflected in the heterogeneous conditions of business, social, and political relations throughout the world today.

World leaders are thinkers, but every individual should be a thinker. He should help to create conditions of unending opportunities, where life is purposeful and not a series of meaningless events. Individually, without the ability to think properly, man is the victim of circumstances, ignorance, and pain. Only by each individual's directing of his activities toward the real sensible values of life can creative thought be encouraged so that mankind as a whole will assume new strength and character. Through right thinking every person may bring to himself enlightenment and happiness.

(To be Continued)

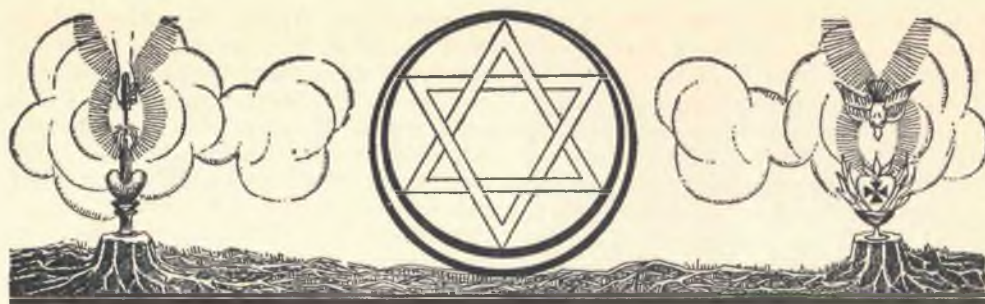


Perhaps the most unquestionably successful achievement of India's past two years has been the surprisingly smooth process by which 600 or so Princely States have been absorbed into the Indian Union.—From *India Today*

COSMIC CONSCIOUSNESS

Some sources of information teach facts, but the book described here comes from the research, experience, and conscientious study by the author, Dr. Richard Maurice Bucke, who compiled a wealth of information into a huge volume entitled *Cosmic Consciousness*. The clearly presented definitions and essays of other thinkers on related subjects serve to increase the value of this volume. This book is frequently recommended in the Rosicrucian monographs and often quoted as a concurrence. For years it was out of print, but is now available from the Rosicrucian Supply Bureau for the sum of \$5.00, postpaid. It is a volume of great value to students of mysticism and philosophy.





Is Sleep Learning Possible?

By RALPH M. LEWIS, F.R.C.



LETTER recently received states: "I have read several articles about the possibility of sleep learning. This consists of making a transcription of that which you wish to learn and having it played back while you are asleep. The student wears earphones or has a small speaker placed beneath his pillow.

"The possibilities of this method have fascinated me greatly and I have the mechanical facilities for carrying out the plan. Now, what I should like to know is, Have you any information or instruction you could give me with respect to this procedure? My thought is simply this: I should like to make a record, giving the necessary information to my subconscious mind so that it will be available to my conscious mind upon mental demand. Should I start out on a monograph recorded or a lesson in Spanish and take a chance on my subconscious' paying the necessary attention?"

It would appear that this writer has come across another of the "popular psychology" articles that confuse more than they enlighten. They frequently take a basic principle and reduce it to ultrasimplicity for popular acceptance. In doing so, the technical importance and natural value of the principles are often lost to the reader.

A few years ago, a manufacturer, capitalizing on the popular conception of this "sleep learning," produced a

phonograph designed for instructing the subjective mind during sleep. He issued with the phonograph, which was controlled by a time clock, several recordings along the vein of Coué's auto-suggestion, namely, "Every day and in every way, I am getting better and better." The theory of procedure was to set the time clock for a certain hour during the night and adjust the volume control. At that hour, while the subject was asleep, the voice of the recording would softly affirm the various platitudes directly to the subconscious mind. The instructions were, as usual, incomplete and misleading because of their lack of thoroughness. As a consequence, the results were so negligible that the product was withdrawn from the market.

All the foregoing must not be construed as meaning that subtle direction or command to the subconscious is an invalid theory. As a practice, it indeed has its merits within certain limits and when properly applied. We recall a report on the statistical results of such an experiment tried by a branch of the United States Government. It was a branch concerned with the training of young men as radio operators. They had to learn the Morse Code for communication. The various dots and dashes, symbols of the alphabet, had to be perceived as single group sounds. In rapid transmission, one hasn't the time to count the dots and dashes to determine what letter of the alphabet it represents. He must become so familiar with the whole construction of

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sounds for each letter that, to his consciousness, each letter has really but a single sound. This is a difficult habit to acquire. Some of the young men were particularly slow in learning the signals. Headphones were attached to the ears of the students and, during their sleep, the code was transmitted to them as a form of instruction. It was reported that their learning was notably accelerated.

We all are familiar with the fact that learning requires concentration. This means being particularly attentive to the media of instruction, whether visual or oral. Some students are mentally so constituted that auditory impressions, spoken words, are more effective for them than printed words. Of course, the condition is reversed for others. Nevertheless, if we are to learn, the stimulus must be very definite. If it is casual, the ideas are soon forgotten. For some individuals the natural retention, or memory, is greater, making of course for easier learning.

When a person is ill or weak, or where there is little interest in the subject of the instructions, there is a vacillating will. This results in the inability to concentrate or focus attention. A boy who has his mind on the sandlot baseball game in which he is going to participate after school cannot concentrate on his teacher's instructions in fractions. However, the substitution of impressing ideas upon the subconscious mind requires the formal acceptance of such knowledge upon the part of the individual. The ideas must not be of a kind that would be opposed by the subject when he is conscious. Thus, for example, suggestions of immorality would not be accepted by a subject's mind, if that were contrary to his normal moral code.

Further, instruction in subjects which transcend the intelligence of the individual would be rejected by his mind; that is, they would not be retained. For example, a technical discourse on the subject of physics to a sleeping man who had not the slightest knowledge of the terminology, or who lacked the intelligence to comprehend profound thoughts, would be ineffectual.

Mind Needs Conditioning

The subconscious mind must be *conditioned* to the instructions by previous

objective instruction. In the case of the young radio operators, they had been struggling with the problem of learning the code. Because of such concentration, many of the ideas had already reached through to the subconscious mind. As psychology relates, a certain amount of *unconscious work* was being done by their subconscious minds. Consequently, there was a ready acceptance of the idea being transmitted to them while asleep.

The advantage of sleep learning is to surmount certain failures of the objective processes, as the inability to concentrate because of illness or a lack of mental training. The instruction must be a continuation of what has been given objectively. Further, it must not necessitate any reasoning. It must come to the subconscious mind as a suggestion, as a completed idea. That which firmly registers in our memory is not only what has been perceived clearly but, as well, that which is self-evident to us. If the matter is something upon which the objective mind must dwell and must reason, it is not passed on with finality.

We may have a problem upon which we labor for a solution for a considerable time without success. The problem is eventually carried over into the subconscious mind, which continues working upon it. The solution may, at a later time, be expelled into the objective mind as an *intuitive flash*. In such an instance, the problem in itself was concrete and that is why it was transmitted to the subconscious. Various disorganized and poorly understood ideas cannot be carried into the subconscious *nor will they be accepted if they are wholly unfamiliar*.

The instruction should consist of simple statements, related to the interests of the individual and his experiences. Since the subconscious mind only reasons deductively, no attempt should be made to have it reason from a series of particulars or to duplicate what is the function of the objective mind.

Hypnotic Suggestion

In hypnotic sleep, used for psychological experiment, the subject's will, his objective mind, is supplanted by that of the operator. The operator's commands, as it were, seem to be coming



from the dormant objective consciousness of the subject. In other words, the subject reacts to them as he would to his own will, the result of his own decisions. The subject will act only in accordance with his understanding, his experiences, intelligence, and his preconceived opinions.

A subject in a hypnotic sleep cannot answer a technical question which he had never learned. A technical answer can be implanted in the subject's mind which when he regains normal consciousness he may recite to his own surprise. However, he will not understand it any more than if he had never been taught it objectively. If one is to be taught in hypnotic sleep, the explanation must be consistent with the individual's degree of comprehension, so that when the conception is brought to the fore of the normal consciousness, it is readily understood.

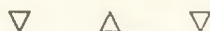
Fruitful Possibilities

The A.M.O.R.C., in its affiliated activity known as the *Child Cultural Institute*, has advocated that mothers in training young children, and helping them to break unwanted habits, speak to them softly when they are asleep. The practice is fully and logically explained and the results have been most fruitful. However, a careful observance of the above principles is advocated. The instruction *must be* a continuation

of what has been attempted during the waking state of the child. The ideas must be positive, completely formulated, requiring no reasoning and, further, must be commensurate with the intelligence and discernibility of the child.

To attempt to learn a whole language by means of a recording while asleep would not be consistent with the proved facts of our mental processes. In the first place, it is not simple to reach the subconscious mind by these means. It requires *continuous repetition*. We must realize that our own objective thought, our own decisions, are far more effective stimuli to our subjective minds than the words spoken to us by another in our sleep. If this were not so, all learning could be accomplished by having someone talk to us while we are asleep.

If the writer wants to be aided in learning a language by such a practice, it is first necessary that he study it objectively. He should listen, while asleep, not to instructions but to a recording of the language. In this way, the accent will become familiar to the subconscious mind, regardless of what the content of the spoken words may be. In this instance, the subconscious mind has only the simple duty of becoming accustomed to the pronunciation. It is not being required to weigh varied ideas which, again I repeat, is the duty and responsibility of the conscious mind.



“You can't keep a man in the ditch without staying in there with him.”

—BOOKER T. WASHINGTON

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and who understand the purpose and importance of the special Meditation Periods are invited to participate with the Imperators of America and Europe upon the next such occasion:

July 20, 1950, 8:00 p. m., Pacific Daylight-Saving Time.

Kindly mark this date upon your calendar, so that you will be “with us.” Please report your results to the Imperator, giving *degree* and key number.

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Here Is A Prophecy . . .

That Will Come True



AT THE ROSICRUCIAN CONVENTION



WE PREDICT experiences you will treasure for a lifetime . . . if you join the throng (below) at this year's Convention. We also predict that you will be thrilled by the truly international spirit which will prevail. You will enjoy association with men and women from throughout the world who, regardless of race, creed, or nationality, are interested in the advancement of the whole of mankind.

We predict that you will find that the exchange of ideas, the inspiring discourses, the unique demonstrations, and personal class instruction at the Convention will more than repay you in satisfaction for the effort and time spent in attending.

The fountain in Rosicrucian Park, a rendezvous of hundreds of Convention delegates.

FACTS and FUN FOR EVERYONE

Recreation

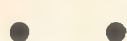
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JULY 9-14th
ROSICRUCIAN PARK, SAN JOSE

creation

EDICT that you will find your at-
the Rosicrucian Convention an
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ceremonies.



The Rosicrucian Research Library where you will browse through rare books and inspect historic documents.



Things You Will Want To Do

- Attend convocations in the beautiful new Supreme Temple with its atmosphere reminiscent of ancient Egypt.
- Visit the Rosicrucian Planetarium and Science Museum. See nature's laws demonstrated and simply explained by Rosicrucian scientists.
- Interviews with one or more Supreme or Grand Lodge officers of AMORC.
- Attend your degree class and enjoy the personal instruction and open forum.
- "Cross the Threshold" in the traditional esoteric Rosicrucian initiations.
- Hear the delegates from foreign countries relate vivid accounts of Rosicrucian activities of their lands.

FACTS and FUN FOR EVERYONE . . . JULY 9-14th ROSICRUCIAN PARK, SAN JOSE

Recreation

WE PREDICT that you will find your attending the Rosicrucian Convention an *exceptional vacation*. Spacious grounds and shady nooks invite relaxation and informal chats with other members.

Art treasures from throughout the world for your inspection . . . a review of the culture of great civilizations of the past, in the Rosicrucian Museum. These are some of the ways you will spend enjoyable hours.

Music . . . mystical allegories . . . unusual travel motion-pictures . . . sight-seeing . . . dances and entertainment . . . all of these will round out your five-day program of initiation, ritualism, and inspiring ceremonies.



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Make Your Plans Now



The Shekinah, ritualistic focal point of the Supreme Temple where you will witness age-old Rosicrucian ceremonies.

Here Is How To Make Your Reservations



Begin now to make your plans for attending this event! First, write to the Rosicrucian Convention Secretary, Rosicrucian Park, San Jose, California, for *information about reservations*. A complete list of names and addresses of hotels and motels (auto-courts) will be sent you. This list will also include rates and other necessary facts for your convenience. *Do not delay . . . write today*. If in U. S. A., send postage stamp.

FOR ROSICRUCIANS ONLY





Goethe and Faust

By THOMAS H. GENTLE



DURING the past summer, Johann Wolfgang von Goethe and his *Faust* were frequently in the vocabulary of magazines, newspapers, and the radio. The literary world was commemorating on August 28, 1949, the birth of Goethe; and the public in general, after 200 years, was responding with "Who was this Goethe?" This then seems an opportune time to sustain the interest of those who were stimulated by the anniversary ceremonials.

Many literary people of high standing regard Goethe as one of four poets classified as the greatest of all time—Shakespeare, Milton, Dante, and Goethe. Of these four, Goethe is perhaps the least known. A partial reason for this situation is that some philosophical background is essential to understand Goethe's works, especially his masterpiece, the *Faust* poem, and philosophy is not the favorite pursuit of most of the American college students.

At the age of 83, Goethe passed through transition. Eight years thereafter, in 1840, Carlyle, the famous writer, commented:

"My chosen hero is Goethe. But such is the general state of knowledge about him that it were worse than useless to attempt speaking about him. Speak as I might, Goethe to the majority of you, would remain problematic and vague, no impression but a false one would be realized. Him we must leave to future times!"

That was 110 years ago. Is it possible that in that interval the study of Carlyle's hero has not grown commensurate with the greatness of his work? Where then, one may ask, can be found the greatness of the poet and his master poem? What is it that gives immortality to his message to humanity?

The beginning student of Faust must agree to a repeated reading of the poem. He must return to it again and again, allowing a considerable interval between each reading. The Faust poem is a distinguished work of art and as such its profound truth lies deeply embedded in its outer form.

Early Influences

Goethe was born in the city of Frankfurt, Germany. His father was a prominent citizen, wealthy for that time, and an attorney-at-law enjoying royal prestige. He was a descendant of a long line of the legal profession. Goethe's mother was a woman of much respectability and culture. Young Goethe was the second child of his parents and the only son to survive. Very early he showed promise of unusual genius in his ability to compose verses. His father, a stern conservative family man, soon lost sympathy with his son's literary aspirations. He insisted upon the pursuit of the profession of law, and with this idea dispatched the young man to the University of Leipzig. The study of law, however, did not weaken young Goethe's literary inclinations.



The writings of Goethe are many and of major significance. However, the preparation and the production of his great masterpiece were his chief concern from his boyhood to within seven months of his death.

In 1775 he left his Frankfurt home to accept the invitation of Grand Duke Charles Augustus of Saxe-Weimar to become a member of his court. Except for local journeys and two years in Italy he remained in Weimar the rest of his life.

Goodness and Evil

Faust was based in part upon the ancient Faust legends, of which there were many. It seems certain that in man's world there have always existed serious conflicts between the forces of good and evil. In order to win, the leaders of each force still offer rewards to recruits. On the side of the good (the Church), recruits are promised eternal communion with the saints in the life to come. Mephisto, the cloven-hoofed leader of evil in the world, advises man to eat, drink, and be merry, here and now, that the life to come is a myth cunningly devised to snare the ignorant and superstitious and to make them helpless slaves of a self-seeking institution.

When Mephisto learns of Faust's dissatisfaction with life, he offers him full enjoyment of the delights of the temporal world if he will promise thereafter to serve forever his Satanic Majesty. But at the moment the said Faust discovers satisfaction so deep that he exclaims, "Verbleibe doch, du bist so schoen!" (Tarry, you are so fair!), Mephisto may grab him and thereupon close the contract. The poem describes the worldly offerings showing wherein each fails to arouse the tragic wish.

Viewed from a philosophical angle the famous poem reveals the evolution of man's psychological self, according to Goethe's conception of life. The normal individual accepts at first with innocent confidence the teachings and traditions of the fathers, but soon thereafter, unless inhibited or frustrated by threats or fears by institutional counselors, his expanding intelligence presses for more satisfying explanation of the ever-present whence or whither of life. Deprived of light thereon, there is laid

the basis for a most unhappy, damaging, cynical personality, or the woeful spectacle of a fully-developed physical individual upholding or controlled by an infantile conception of life. The normal mind hungers to know.

*Yet in each soul is born the pleasure
Of yearning onward, upward and
away!*

FAUST—Scene II.

Where Is Truth?

From more than a century past, Goethe speaks as if to our present age. He insists that institutions, like individuals who compose them, tend to stultify, to make dogmatic and static. Their leaders fail to sense the urge of the zeitgeist (spirit of the times). They regard all truth as fixed, rather than as a slow but steady evolution. They hold it hostile to peace of mind that man should rise toward truth upon successive steps of half-truth. Having achieved a half-truth, they arrogate to themselves the duty of imposing the same upon everybody. Any individual who refuses to comply, even though he may offer a better substitute, is an object for scorn, criticism, or punishment.

*The few, who thereof something
really learned,
Unwisely frank, with hearts that
spurned concealing,
And to the mob laid bare each
thought and feeling,
Have evermore been crucified and
burned.*

FAUST—Scene I.

Often the words of Faust are those of the poet speaking about himself. He is an individualist striving toward the perfected personality and claiming the freedom to seek truth where, when, and however the search may lead. Nought that is man-made is sacred which cannot survive the test of use in the storm and stress of the world here and now. Only when mankind works with Nature is he in harmony with truth. But when he tries to confine her to his views, he wanders in Stygian darkness. Goethe was ever the nature philosopher. When problems of state defied solution, or spiritual doubts assailed him, he wandered abroad to the mountaintop or sought the quiet temples of the forest,

there to clear his mind and restore his soul. Man's understanding has a limit beyond which he cannot proceed alone. Kings may proclaim and rulers may boast of their divinity, but Goethe asserts that the ever-expanding intelligence of their subjects will destroy those who seek to bestride mankind like a colossus for selfish aims, or who seek to revel in the thrill of power.

Dangerous thoughts were these in Goethe's time and yet so prophetic was his vision that he wrote down his concepts, perhaps with some slight misgiving, shown by the fact that at the advanced age of 83 years, sealing the manuscript securely, he requested that it not be published until after his death. Seven months thereafter he wrapped his great mantle about him and "lay down to pleasant dreams."

Within the period of Goethe's life great events came to pass in government, philosophy, and letters. These were the corollaries of man's age-old problem of adjusting himself to the social whole. Kant, Hegel, Fichte, and others of the speculative school of thought set up the state-idea as an all-over authority. To his everlasting glory, Goethe was not swayed by Hegel's effort to pigeonhole humanity. He preserved his sanity by his habitual worship of Nature and her ways. Rousseau upset the even tenor of his time by proclaiming in fearless tones that there is nothing sacred in institutions, no authority which man need bow to. The divine right of kings is but "bunk," a trick to beguile the ignorant and the superstitious. Governments are but schemes to rob man of his freedom to think and act. He said that even the Church had become a grasping, grinding police state, abrogating to itself rights over men's souls it never had.

Views and Problems

Goethe felt the impact of the "new views," but he did not surrender fully to them. In some of them he saw great misery for the common man before he would be able to set up new social forms and new religious concepts. "How," he asked, "can these helpless ones, victims of long habits and confusion by conflicting advice on all sides, be led to the one true way of life?" The Faust poem suggests the way.

Goethe lived long enough to witness the horrible consequences of individualism when motivated and directed by extremists like Robespierre. On the other hand, he saw the birth of government of, by, and for the people—the outcome of our own American Revolution.

In his search for a formula for the good life, Goethe's *Faust* sharply denounces the pursuit of knowledge as a vocation, as an end in itself. He contends that the life of the intellectual recluse is but one degree less selfish than that of the confirmed sensualist. To grope through the musty pages of man's past in some far away hidden fastness—rather than to join hands in the present struggle to improve the life that now is—brings no joy of achievement, no thrill of fellowship. Goethe would "stand and work in the world as one who aims at making mankind less shallow and morally better by making them think." He would seek light, not to bask in its effulgent rays, but rather to banish darkness from men's souls.

*That brain ne'er loses hope whose
choice is
To stick in shallow trash for ever-
more—
Which digs with eager hand for
buried ore,
And when it finds an angleworm,
rejoices.*

FAUST—Scene I.

Goethe draws a sharp distinction between the lonely monk who dedicates his life to quiet communion with the saints and the busy nuns of the convent whose lives are filled with good works—feeding the hungry, healing the sick, clothing the naked, comforting the distressed and visiting those in prison. Only when mankind dedicates itself to a willingness to serve wherever opportunity offers, can complete satisfaction be hoped for. As the student of *Faust* continues to delve into the inner recesses of the teachings, he begins to see the unmistakable outlines of the democratic way of life. But he will eventually sense also a warning. The *Faust* lesson did not fully fit Goethe's time. Nor does it solve all of our problems. It raises the question: Are we today



in danger of losing our onetime simple, natural, spiritual outlook, by the menace of a complex, economic, materialism?

Not all the questions have been answered but it is hoped that a desire has been aroused for the study of *Faust*, Goethe's masterpiece. May its message reveal itself more and more as the light

penetrates deeper and deeper into its meaningful depths.

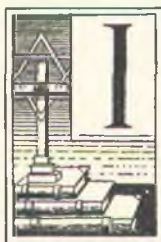
One might exclaim with the dying Goethe, who with his last energy stretched his hand toward the window of his chamber and exclaimed, "Mehr Licht! Mehr Licht!" More light to know, more capacity to love, more power to serve!



Symbolism of the Point

By PIERRE MARIEL

(Member of the Grand Lodge of A.M.O.R.C. in France)



IN THE centre, in the heart of that mysterious symbol, the circle, we find a Point. The very position of this point, where others have placed the divine Tetragrammaton, reveals its initiatory importance.

Let us, therefore, throw light on the esoteric meaning of the most simple of geometrical units. In so doing, we shall begin by asking mathematics for the support of its discipline.

Dynamic generator of the Right Line, which in its turn generates Plane and Volume, the Point is situated at the extreme limit of spatial condition. It is, as it were, the atom, the monad of Form which it generates not by its multiplication but by its shifting. It is the intermediary between that which is and that which is not while lacking one of the essential elements of *Materia Secunda*: Extension. Thus, these graphic representations are but approximations, or "popularizations." In other words, the Point is not spatial, but contains in itself a virtuality of Extension. It generates Form by its dynamism, while escaping the treble dimensional limitation. Of the two elements of Substance—Name and Form—it possesses, *per se*, only the first.

The same may be said of God. We can name Him, but we cannot submit Him to mensuration; He generates while remaining Freedom itself. Transcendental to that which is Form, God,

the Creative God (The Logos), cannot be symbolized better than by the Point.

This fundamental postulation being established, let us consider the Point in the Light of the various esoteric traditions. We shall realize at once how its study will enable us to discover a similar metaphysical basis for teachings which seem to be separated either by time or distance.

Mohammedan esotericism has, undoubtedly, studied the Point in the most exhaustive manner. Referring to a "*Hadith*" credited to Seyedna'Ali, we find:

All that which is in the Koran is contained in the Fatihat (the first Sura); all that which is contained in the first sura is contained in the first verse: 'Bismillah er-Rahman er-Rahim'; all that is contained in the Bismillah is contained in the B of Bism . . . ; all that is contained in the B is contained in the diacritical Point which is under the B. And I, 'Ali, I am that Point.

Sufi Doctrine

This essential "*Hadith Sufi*" has a number of meanings. Here is one: what is the letter *B* without its Point? An indifferent sign, a sign without meaning, potentiality without meaning. When differentiating it from other characters, the Point gives it Being, moves it from the Formless to the Self, from Confusion to Organization. And as the whole alphabet is a symbol of creation and a very element of the *Fiat*, we can

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understand what the Prince of B's wanted to teach. To use scholastic language, the curve of the B (See Fig. 1) is the Substance; the Point (See Fig. 2) is the Essence.

Going deeper into Sufi doctrine, remember that "God is a hidden treasure; He wanted to be known, and He created the world to be known of it." This divine desire (analogous to the Neoplatonic Logos) is called the Primeval Will. Therefrom comes the whole Cosmos and thereto it must go back. Hence two metaphysical "motions"; a descent of the Primeval Will toward the Creature, and an upward motion of the Creature toward the Primeval Will.

If this evolution is represented graphically by means of a circle, to cut it by a horizontal diameter would yield, in the upper part, the starting point of the Primeval Will, and in the lower part, its arrival (See Fig. 3). This last point coincides with the starting point of the Creature's upward motion; which motion ends where the Primeval Will begins. This interdependence of the Divine and Cosmic worlds, of Spirit and of Form, reveals one of the most profound esoteric interpretations of the Symbolism of the Point.



The analogy between this Sufi language and that of Jacob Boehme may already have been observed; this is not surprising since Truth can be One only.

Kabala

It is the Kabala which will be the second stage of our voyage through the various traditions. We read in the Zohar:

From the mysterious supreme Point up to the dimmest degree of Creation, everything is used as a raiment for something that is superior, and so on. (1-19b, 20a)

Here, therefore, is the Point, from which start the Emanations. And the

following quotation will lead us to the very threshold of the *Mysterium magnum*.

And thus, through one of the most secret mysteries, the Infinite strikes emptiness with the sound of the Word, although the sound be not transmissible in emptiness. Therefore the sound of the Word was the beginning of materialization of Emptiness. But this materialization would always have remained in the potential state, had not the Sound, in the moment when it struck Emptiness, produced the flashing point, thus originating Light, which is the supreme mystery.

Let us consider the fact that this verse concurs with the teachings of the *Upanishads* with regard to the relation between Agni and Aum, and mention that in the Sanskrit it is only through the fact of a scriptural point that AUM can be vocalized.

Again, the Zohar says:

When the Unknown of Unknowns wanted to manifest Himself, He began by producing a point. As long as this luminous point did not issue forth from His bosom, the Infinite remained wholly unknown.

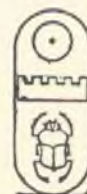
A Kabalist has said that the Point is the Way that leads from En-Soph (infinity) to Aour (light).

Western Viewpoint

Among Western world esotericists, the Point is mostly considered under the angle of its place in the centre of a circumference. Thus, Cornelius Agrippa said:

The centre of the Circle is in relation to the Supreme God, who, being One and Innumerable, creates however the things that are numerable and contains them in Himself. (See Fig. 4)

This idea, revived by Louis Claude de Saint-Martin in his book *Les Nombres*, is growing richer with profound resonance in all domains of thought. According to the usual dialectical method of the Unknown Philosopher, truth



is thrown out casually, without being dwelt on. It is all the richer in harmonies by being so expressed.

Every one of the Lord's actions constitutes a centre with three angles. (See Fig. 5) The emanated centre is the image of the produced being; the three angles are the images of its faculties, or powers. Alone, the centres are fixed in all beings. All of their powers are movable. . . . The Supreme Being is the only one in whom all powers are as fixed as their own centres.

Applied to the Cosmic Tragedy of Reintegration, this mystical understanding of the Central Point is as follows:

Let us consider time as the space enclosed between two lines forming an angle. (See Fig. 6) The more removed are the beings from the apex of the angle, the more they are obliged to subdivide their action to accomplish it, or to cover the space from one line to the other; on the contrary, the nearer they are to the apex, the more simplified is their action. From this, we can infer the extreme simplicity of action of the Supreme Being who is Himself the apex of the angle. To this Being having but to go through the unity of His own essence to reach the plenitude of all His actions and of all His powers, time is nonexistent for Him.

Central Attraction

In his book *L'Homme de Désir*, the Unknown Philosopher excellently expressed himself:

Everything is individual; however, all is but one. Who is, therefore, this wonderful Being who, from his impenetrable centre contemplates all beings, the heavenly bodies, the whole universe and is but one point of his immeasurable sphere?

This strangely calls to our mind the position of the Taoist Ta-Jen (the true man) in the centre of the Wheel of Causes, but we lack the facilities to venture into the doctrines of the Far East. In his work on Tarots, Jean Chaboseau brings out the essentials about human fate:

The centre of Being is properly the goal of all traditional knowledge of all Initiations.

There are, between the conceptions of De Saint-Martin on the point, and those of Novalis on the same subject, profound analogies that are most logical. Novalis wrote:

We are impersonated points, all powerful points. He is still more precise in Henri d'Ofterdingen, when he has the "sidereal child" of Astralis make this statement:

I am the Central Point. I am the holy spring wherefrom impetuously shoots forth all desire, where all desire, in many ways broken, silently collects itself anew.

In words that are no longer initiatory but mystical, the *Imitation of Christ*, by Thomas a Kempis,¹ gives us, at one and the same time, a definition of the Centre and a rule of living:

He to whom all things are One and who draweth all things to One, and seeth all things in One, may be stable in heart and peaceably abide in God. (Part 1, Ch. 3)

And this is the blessing I wish to every one of my brothers and sisters.

—TIMOTHEUS

¹Publishers: Harper and Brothers (1943), New York, N. Y.

Note: The books of French titles mentioned here were published in France at the beginning of the 19th Century.

THE WAY OF DELIVERANCE

Dr. Hanayama's book, *The Way of Deliverance*, will be published on May 8. We believe, in view of this article in this issue of the *Rosicrucian Digest* concerning the book, that many members will be interested in it.

The Rosicrucian Supply Bureau has arranged to have copies of this book available for members and readers of the *Rosicrucian Digest*. You may place your order immediately and the book will be sent you postpaid for \$3.00. (See next page)

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Digest
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The Reader's Notebook

By

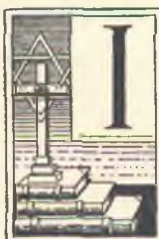
JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



IT IS NOT too long ago that the attention of the world was focused on the War Criminals' Trial in Tokyo. With its end, at the removal of the criminals from the scene, it is likely that the majority in the Western world turned from the matter completely, believing that with United States occupation, nothing more was required and that everyone could complacently await the democratization of Japan and the general acceptance there of the superiority of the American way of life.

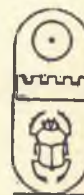
Such an attitude, however general and characteristic it may be, is both shallow and dangerous. It can contribute nothing to the idea of One World, which must be based upon the recognition of true values as well as upon a genuine understanding and appreciation of individual peoples and races.

At the beginning of the Tokyo Trial, the Japanese people themselves were inclined to look upon it as none of their concern. Yet, in point of fact, the prisoners were really on trial as representatives of the whole Japanese people. As Shinsho Hanayama, a Buddhist priest, wrote at that time in the periodical *World Buddhism*: The prisoners "are not claiming innocence or nonresponsibility" but "are merely defending themselves against the prosecution's contention that they are legally guilty."

Dr. Hanayama was speaking with a rare discernment and out of unique authority, for, more than any other individual, he knew the men concerned and was in daily association with most of them for a period of three years. He had been assigned to Sugamo Prison to conduct religious services and otherwise instruct and comfort those who sought his aid. He was in constant association with men who had given their lives to war and who were in the greatest measure responsible for present-day Japan.

He was not only their spiritual confidant but also their friend. Had he chosen to remain silent, many of the most important elements in this dramatic situation would be lacking. That he did not do so means that history has been enriched and biography supplied with very significant life-sketches which will contribute to our more normal view of those condemned.

Dr. Hanayama's *The Way of Deliverance* is a book, then, which recommends itself to many classes of thoughtful readers. It is history; it is biography; it is literature in a very fine sense. Above all, it is a spiritual document—a testament to the fundamental integrity and courage of the human spirit when face to face with the inevitable. In its sincerity, its quiet tone of understatement, and in its appraisal of fundamental values, there is great beauty and much to admire.



The men whose story he tells had great love for their country and its past and were but indifferently concerned with religion. But they faced realistically and with courage the inevitability of their own execution.

As Dr. Hanayama came to know them, and as the unreality of their living death clarified the mirrors of their minds so that the pattern and purpose of life were calmly reflected, their strength, beauty, and dignity as human beings emerged. His record is a corrective to a very confused picture and well illustrates the fact that justice and judgment must always take into account much more than surface meanings and superficial appearances.

Life itself is somehow shown to be a matter of a few brief breaths—not so all-important except as it furnishes to each the opportunity of being the best or worst of which he is capable. Nor should one fail to recognize the seriousness of passing judgment on another's use of his opportunity. During his last days, Tojo recalled these lines written on a family tombstone:

*How frightened I am
To behold my shadow
Lying large amid the frost
Of the wintry night.*

This was his comment: "In observing for the first time the frightening distortion of our own shadow, we can realize how warped our character and personality must appear to others—how warped, indeed, they really are."

Dr. Hanayama's book has already appeared in Japan where its effect is likely in some respects to be as startling as in the Western world. It may be that the Japanese were even less acquainted with some of their overlords than were the foreigners. The Western reader will approach the account of these war criminals with prejudice if not enmity. This is understandable since definite portraits of Japanese warlords as inhuman and unfeeling have been built into our minds. Those with whose names we are familiar tend to be especially offensive.

The Tojo here we cannot possibly recognize as the Tojo whose features we had come to loathe. Itagaki, too, seems foreign to the individual of that name known to us. It is the same with Matsui and the rest.

What can we read of them that will not add to our hatred; and can we trust our eyes if we read that they were other than we thought them to be? Can we discard our pledge to our own brave dead by listening sympathetically to anything that reduces monsters to the status of misguided humans? War hysteria is past. Sober second thought may prove salutary. Through it something of guidance for the future may come.

We of the United States are tied to Japan willy-nilly, for today we are there as conquerors; and, regardless of how much our hearts may be right and our democratic ideals sincere, we are not being too successful. Our gravest mistake has been said to be our naive belief that there is magic in Democracy potent enough to establish it quickly in any soil even when its cultivation is entrusted to those who hate it.

The Way of Deliverance, however, is not concerned with politics nor economics nor anything, in fact, except the bedrock essentials of humanity. That it turns out to be history, biography, and a great many other valuable things is incidental. These war criminals, to a man, left some last word for relatives or loved ones asking that Dr. Hanayama undertake its delivery. His association was with men who were daily waiting for death. At the eleventh hour, they were searching for grounding. Most of them found it; to most it brought peace and serenity. But all were enabled to make a ceremonious exit from the stage of life with the courage and true dignity of human beings. There were, naturally, misgivings; there was genuine inner sorrow; there was certainly heartache for those left to carry on. Yet, all would likely have subscribed to the thought expressed by Mrs. Matsui in the tanka she composed on learning that her husband was among those on whom the death sentence had been passed:

*Rather an orchid that
Scenting the air is plucked away
Than a flower left on the twig
To shrivel and fade.*

All in all, this is a book that cannot fail to impress its readers. It is to be hoped that it will have many of the kind who are able to appreciate its integrity.



NEW Rosicrucian Chapter has been organized in Providence, Rhode Island. Its name, the Roger Williams Chapter, honors the founder of the State, that pioneer of religious freedom, Roger Williams, who when banished from the Massachusetts Colony bought land from the Indians and opened a settlement as "a shelter for persons distressed for conscience." Its city he called *Providence* in gratitude for the help and protection he providentially received in his undertaking.

It is especially fitting that Rosicrucians in the area have chosen to memorialize a man whose character and outlook is so in harmony with their own. Chapter meetings are held on the second and fourth Sundays at 8 p. m. in the Sheraton-Biltmore Hotel.

All Rosicrucians in the area should lend their interest and support to this newest member of the Rosicrucian family of lodges and chapters. The first master and the secretary are: Frater J. A. Daudelin and Soror Grace E. Mason.



The New England Rosicrucian, bulletin of the Johannes Kelpius Lodge of Boston, in its March issue carried a piece on "Imagination," beautiful as well as pleasing. It is given here substantially as it first appeared:

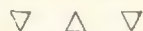
"The statement in our monographs that 'imagination creates; fancy only combines' reminds us that creation is only a recombination of materials already existing. It points up, too, the oft-repeated thought: 'There is no new thing under the sun.' Can these two

seemingly conflicting statements be reconciled?

"In religious art, the countless paintings of the Madonna and Child mainly have one motive, that of adoration of Mother Love. There is one, however, whose motive is Meditation so distinctly that it might be included among examples of Rosicrucian art. It is a Madonna Enthroned, with four saints and a lute-playing angel, the work of Giovanni Bellini, in the church of San Zaccaria in Venice. The artist has painted other Madonnas more beautiful than this, but never one in which every figure is completely absorbed in thought. When I saw it, I was alone in the church, not even a sacristan being present. I stood looking from one figure to another, until I began to feel myself hypnotized. I suddenly broke away and left the church, but I brought with me something I have never lost.

"In this case, the materials were not new, the robes of saints, the elaborate decoration of the apse, but 'imagination' had transfigured the motive."

—Soror Frances M. Dadmun



As a feature of the New Year celebration in Francis Bacon Auditorium, the new AMORC-produced film, *Egypt, the Eternal*, was given its première showing. The film, made in conjunction with the Department of Antiquities of the Egyptian government, is in sound and color and contains many items photographed for the first time. Lodges and chapters throughout the jurisdiction will be shown the film at future dates.

* * *

The musical part of this year's New Year ceremony at Rosicrucian Park,



while not exactly a surprise, was certainly a delight. A carefully arranged program of organ selections played by Norma Beall created the necessary mood of joyful reverence befitting the occasion. In addition, a trio composed of Erna Hamlin, violin, J. L. Hamlin, cello, and Louise Anderson, piano, supplied four well-known numbers charmingly executed.



Frazer J. A. Calcaño of the Supreme Council of the Order, and head of the Latin-American Division, together with Soror Calcaño, is returning shortly to San Jose after visits to lodges and chapters in the Latin-America area. Carrying a copy of the new sound-and-color film produced by the Order, Frazer Calcaño made special visits to the San Juan AMORC Chapter in San Juan, Puerto Rico; Alden Chapter of Caracas, Venezuela, and to the two Chapters in Cuba, Havana and Camagüey.



The Friday afternoon talks in the art gallery of the Rosicrucian Oriental Museum are continuing with increasing popularity. Among the subjects discussed recently were the following: "Ceramics as a Mode of Self-Expression," Mrs. Pearl Stephen; "The Poetry of Edwin Markham," J. Wintersmith; "Art in Stamps," Whipple Y. Chester, and "The Art of Telescope Building," Arthur C. Blackmun. It will interest many to know that Frazer Blackmun is the builder and donor of the ten-inch telescope, now a part of our planetarium's equipment.



Soror Annie Nekuda some time ago sent some snapshots of trees to this de-

partment: one of a sizable pepper tree tied in a knot; one of a weakling pine, grown unevenly and unable to stand upright under a weight of snow; a third one of a Torrey pine, graceful in spite of its experience with all kinds of weather, and a fourth of a stately specimen which had held itself aloof and serene for centuries. Her comment on each is to the point and she compares each to man as he meets the buffetings of life. All of this, to her, is summed up in the thought of an early monograph: "Our realization of things determines our response to them; not what they actually are. Not what happens to us, then, but what response we make is the important thing."



Here are also a few comments from other members on life's problems: "Action and accomplishment are like the Siamese Twins—one without the other cannot be. We cannot act without accomplishing something, be it good or evil." —Mary A. Christoe, F.R.C.

"Man calls it Sacrifice; to God it is known as Love." Leila Le Gros Bond, F.R.C.

"God's great love is manifested in Nature's cooperation." Anna E. Yockel, F.R.C.



A Bulletin Board notice, on an eventful date in March, startled Park employees with the news that a staff member's telephone book was missing from his office. Its immediate return was demanded. Rumor reported that a partially completed tax form had been tucked into the directory for safekeeping.



The essence of good speaking: Have something to say, and say it.—Validar.

FIRST DEGREE INITIATION IN BALTIMORE

The John O'Donnell Lodge of Baltimore offers an opportunity to all AMORC members in the Baltimore area to receive the full First Degree Initiation.

The Initiation will be conferred by the ritualistic officers of the John O'Donnell Lodge on Sunday, June 4, 1950, at 3:00 p. m.

Members who wish to participate in this initiation should arrange in advance by writing to the Secretary of the Lodge, Mrs. Beatrice B. Spencer, 102 Alleghany Avenue, Towson 4, Maryland.

Memorial Shrine

RALPH M. LEWIS, F. R. C.



ALMOST any fraternal organization is an entity composed not only of individuals, but also of their spirit, their enthusiasm, their ideas. It is these intangible elements, as well as the persons themselves, that are united to compose the Rosicrucian Order. What the A.M.O.R.C. is today, throughout the world, is the result of a combination of the efforts of the humble neophyte, who has just crossed the threshold of his studies, and the devotion of its most advanced members and officers.

It is only appropriate that some tribute be given, at Rosicrucian Park, to these members, when they experience the Great Initiation and pass from this life. Heretofore, many members have requested that their cremated remains, their ashes, be deposited in Rosicrucian Park and that there be planted above them some flower or shrub. This was to be symbolic of the return of their own earthly elements to the soil where they would vitalize other living things.

We have respected the wishes of members in this regard for many years. It has now become increasingly difficult, because of the various regulations of nations, states, and provinces, to send incinerated human remains from one area to another and, as well, to inter them here in Rosicrucian Park. However, we want to fulfill the wishes of members that a memorial to their affiliation with the Order be placed here in Rosicrucian Park. To this end we have devised a plan to establish a memorial shrine. This shrine will consist of a portion of our grounds set aside and artistically landscaped.

In this shrine there will be planted a beautiful rosebush to the memory of

every frater and soror of the Order who passed through transition and who desired that this be done. There will eventually be erected a permanent tablet on which their names will be placed. Thousands of persons who visit Rosicrucian Park each year, from every part of the world, to enjoy its beauty and many cultural activities will realize that such, in part, were made possible through the efforts of these members.

It is only necessary for those fratres or sorores who want to share this recognition after transition to stipulate in their wills that a beautiful rosebush is to be sent to Rosicrucian Park, or money for the purchase of one.

Members in distant lands are advised to follow the second course—that is, arrange for the remittance of money for the purchase of a rosebush rather than to send one—since the importation of shrubs through the United States Customs Office may cause considerable complication. Further, if our gardeners select the rosebushes, they will be adapted to the soil and climate of California.

The bush will be planted in that section of Rosicrucian Park to be established as a memorial shrine, during a brief ceremony conducted by the Rosicrucian chaplain. In addition, each person who provides a rosebush should also provide, if he or she possibly can, for a contribution to aid in the perpetuation and maintenance of this memorial shrine.

The incinerated remains then will not be sent to Rosicrucian Park for interment. Instead, there will be a living memorial to those who have "crossed the threshold."



REMEMBER THE CONVENTION—July 9 to 14, 1950



From Organic Gardening to Better Health

By J. I. RODALE

Editor of *Organic Gardening* and of *The Organic Farmer*, Emmaus, Pa.
Author of *The Healthy Hunzas*, *Pay Dirt*, and other books



ABOUT forty years ago in India, there began an agricultural experiment which was to be of more than ordinary significance to the health of the soil and the welfare of human beings. Sir Albert Howard, an English government scientist stationed in India, began to realize that while chemical fertilizers were increasing yields, they were bringing soil, plant, and animal disease, soil erosion and human erosion as well. Hordes of insects plagued the farmer and his activities whereas before "the chemical age," he could grow good fruit and vegetables without the aid of highly poisonous sprays which depleted the soil and killed beneficial organisms.

Sir Albert took a large farm and worked out a method whereby no artificial fertilizers were used. He observed that on their farms the natives used only natural substances such as manure, leaves, weeds, and so forth, as fertilizers. He worked out a process of composting this material, that is, decaying it so that it could be more easily absorbed into the soil. At the end of a few years of such natural practices, he was amazed to find that even the farm animals became disease free. Oxen who rubbed noses across fences with others that had the dread hoof-and-mouth disease did not contract it; yet they had not been vaccinated

against it. Disease in plants dwindled to a minimum.

Back in England, Sir Albert introduced the method into a boys' school on the outskirts of London, where a farm produced all the food for the school. Within a year or two there were noticeable results: The boys contracted fewer colds, their resistance rose greatly and if a case of measles came into the school, it did not spread.

He then started a world-wide crusade to make known this new idea in farming and nutrition. Up to that time, it had never been questioned how a carrot was grown. The only concern was with calories, carbohydrates, fats, proteins, etc. A little was beginning to be heard about vitamins; but here was an altogether new concept. Growing food in soils rich with humus—humus that came from decaying plant and animal matters—people began to get larger crops than with chemical fertilizers, and, strange to say, even better health. By putting live organic matter into the soil instead of the chemist's dead powders, plants were enabled to extract those things from the soil which are urgently needed by the human or animal body—substances perhaps as yet not isolated by science, substances vital to bodily health.

Sir Albert's method spread all over England, to France, Germany, Holland, Australia, New Zealand, and finally through me into the United States. Today there are over 200,000 persons

*The
Rosicrucian
Digest
May
1950*

practicing this method in this country on farms and in gardens and getting better health because of it.

Food Needs Regeneration

In recent times, there has been an alarming retrogression in human health in spite of the mortality statistics. Such statistics do not measure health: There is more chronic illness today per person than there was forty or fifty years ago. As far as life expectancy is concerned, a man of thirty today has only one more year of life to look forward to than did a man of similar age in 1900. But while he is alive, he is a sicker man with more colds, more cavities in his teeth, more headaches, and many more serious illnesses than the average man in the 1900's.

Why are chemical fertilizers bad? The chief reason is that they contain acids such as sulphuric acid to make them work quickly. These acids kill beneficial organisms that are part of the digestive processes of the soil. Only part of a chemical fertilizer is absorbed by the plant; the rest, usually dangerously active substances, pollute the soil and create unbalances. The theory behind chemical fertilizers is that such food, like "a shot in the arm," is soluble and quickly available to the plant.

Organic matter, decayed manures or composts, constitutes a slower but safer process, for the nutrients are more gradually released. Chemical fertilizers cause an overstimulation of soil bacteria and a reduction of them. Bacteria secrete a substance which gives the soil a spongelike quality so that rain instead of washing off can be absorbed easily into it. The use of chemical fertilizers, therefore, means a hardening of the soil, and strangely enough, causes soil erosion, washing rains taking some of the topsoil along with them.

Chemical fertilizers, too, kill off the valuable earthworms, which Aristotle called the intestines of the soil. They serve a tremendously valuable purpose.

They burrow the ground and aerate it. They chew it, actually manufacturing topsoil! The manure of the earthworm is a most valuable enrichment to the soil, containing a greater total of nutrients than is contained in the soil in which it works. Evidently the secretion of its digestive system adds something to the soil which it eats. Many persons breed earthworms for hastening the decaying process of plant and animal matter in composts. With their aid, a much richer and finer compost is turned out.

Studied Methods

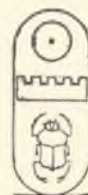
The organic method is practical on the largest of farms. New techniques are even doing away with the necessity of making compost heaps. The organic matter is placed right into the soil. This method is a cheap one, needing no expenditure for commercial fertilizers and using organic matter that is salvage material anyway. On our farm, we use, as a fertilizer, tons and tons of ground-up corncobs which we get free from a mill which shells corn for farmers.

The organic method is ideal for the gardener. When the growing season is over, he can dig—that is, bury—into the upper three or four inches of soil, leaves, weeds, manure, etc. By spring, this will have turned into rich soil and provide a wonderful food for his plants. It will give them such health that poison sprays will not have to be used. Also a thick mulch of ten or twelve inches of weeds, leaves, grass clippings, etc., around growing vegetables is recommended.

Once you adopt the organic method, you will never change. Your common sense and better health won't let you: Food grown in this way is of the highest quality, tastes better, is more nutritious, more satisfying, and more healthful. Certainly, the health of the entire nation would improve if chemical soil stimulants were replaced by natural, organic fertilizers.

ROSICRUCIAN SCIENCE SYMPOSIUM

Rosicrucian scientists of professional standing in the fields of physics, engineering, chemistry, biology, psychology, astronomy, geology, and other recognized branches of science are invited to attend a Science Symposium to be conducted at Rosicrucian Park during the 1950 convention week, July 9 to 14.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S.P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

EMOTIONAL DIRECTION



EMOTIONS were not always considered worthy of serious study or concern. They were believed to be strictly one's private property, and the tendency on the part of those who considered themselves well-adjusted in society was to refuse to let their emotions be evidenced. Children were taught that they should not show their emotions in public, that how they felt should be left within their own consciousness, and that their reactions should not be freely advertised to those with whom they came in contact.

Advancements in the study of psychology—particularly since the development of experimental psychology has made our approach to the problem of human behavior more scientific than

speculative—have directed more and more attention to the consideration of emotions. Realization has gradually come to all thinking people that emotions are not something to be slighted in the allover consideration of human behavior, but rather that they are a natural manifestation accompanying life and as much an allover part of the behavior pattern of the human being as are any of the natural physiological and mental processes with which we deal in all our social relationships.

The serious approach to the study of emotional behavior has revealed the fact that emotions have a far-reaching effect upon ourselves as well as upon society. It has been clearly demonstrated that one's emotions are closely related to the problem of health and general well-being. The psychological reactions of certain emotional experi-

ences have revealed themselves in actual physical disorder, so that it is quite obvious that the cause of certain organic conditions is influenced by one's emotional life. The physical reactions to emotional situations are one way in which the effect of emotions has been evidenced; at the same time, emotions which have been completely bottled up within oneself can also lead to physical and mental disorder.

These facts cause thinking men and women to realize that the study of one's emotional life is as important as the study of physiology and hygiene. The study of emotions has not, however, completely changed the attitude of the average person who has been taught the concept that emotions should be controlled. Emotional control is consciously or unconsciously taught to many children. They are taught by example and injunction to keep their emotions under control. While it is wise that the child attain adulthood with the realization that emotions cannot be allowed complete freedom to function without control, it is still possible to arrive at a viewpoint that will permit emotional experience to be a part of balanced behavior. This does not mean that emotional control should be abandoned completely, for if we gave vent to the full extent of our emotional reactions to all situations which develop in our everyday living, the result would be chaos.

Emotional control should not mean that emotions are to be ignored or to be considered something that should not be allowed to function. The proper expression of our emotions is necessary to a well-rounded development in life. As is the case of many other things which constitute life's experiences, there is a proper time for emotions; the problem is not so much that of controlling the emotions to the point where they do not exist, but permitting them to manifest upon proper stimulation.

When strong emotions are expressed as the result of small incidents, or conditions that have basically a selfish foundation and go to extremes on such a basis, then certainly emotional control is needed. If a child or an adult shows extreme anger every time his personal wishes are disregarded, instead of taking into consideration the

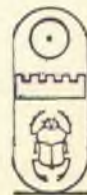
consequences insofar as his relationship to others is concerned, then such an emotional outburst is wrong; however, a proper emotional expression conducive to the welfare of the individual and society is a perfectly natural response. Lack of emotional expression may be just as dangerous as unrestrained expression.

Feelings Proportioned

Among the well-known or commonly existent emotions there are times when each should come to the surface. Such emotional responses combined with intelligence and reason could do a good deal to solve some of the problems existent in modern society. There are times when, for example, it might be well to show anger. If all thinking people would express anger at those forces which tend to break down the high moral and ethical standards toward which our society is aimed, it might be that certain influences that are undermining the ideas of virtue, thrift, cooperation, and other worthwhile achievements might be made of less importance.

Anger is occasionally needed to deal with those who would, for their own selfish ends, make possible the breaking down of the higher moral concepts that we need to instill in the minds of young people. Certainly anger is justified toward anyone who will, for a financial gain, promote and propagandize any writing, motion picture, radio program, or any other semipublic activity that will seem to cause any type of crime, perversion, or laxity in behavior to be upheld as an ideal toward which a person can strive. Unless intelligent, right-living men and women will express anger at those who would undermine these ideals of society such forces will go unchecked.

Fear is a strong emotion, one which can undermine an entire habit system or even the sanity of an otherwise normal human being. However, if fear is expressed only because one is afraid for no justifiable reason, then this type of emotion should be controlled. But fear of the consequence of an influence in society that would cause it to lose its standards is certainly a justifiable time for the manifestation of this emotion. If you feel today that the influ-



ences previously referred to in this article are undermining the character of future generations then it is well that you express fear of such tendencies and translate that fear into action to prevent such conditions from continuing rather than burying any fear complex of the future within your own consciousness.

Common emotions are those which accompany contentment and happiness. Surely, in a world as complex as that which we face today, true happiness and contentment are the ambition of anyone who thinks a little further than the immediate present. To develop the ability to enjoy those things which contribute to happiness and contentment should be as important a part of human education as the learning of our A, B, C's and the simple principles of mathematics. To restrict our enjoyment of situations that are wholesome and of no harm to anyone else is to penalize our own development and to block the good that might come to society.

One of the most fundamental of all emotions, and in fact the most powerful, is that of love. Love is the foundation of the home, of the family unit, which is the first unit of society. If, in this unit of society, harmony, respect,

and good will do not exist, we can never expect such traits to be manifested in larger units of society, yet there are those who still base their thinking upon the premise that love is entirely a private affair, and many children grow into adulthood starved for the simple emotional experience that should be based upon close relationships, mutual respect, and good will.

These few illustrations show that emotional control is an important factor in the psychological development of every individual. But possibly it is time that the emphasis upon its study be re-examined and that there be injected into our educational system, both in the schools and in the home, adequate principles of emotional direction. We should be taught that all phases of behavior need study and consideration and that the human being as a whole can direct, at least to a reasonable degree, all his physical, mental, and emotional processes. Furthermore, he can be taught that the better he learns to direct these processes and the better he learns to coordinate them toward a sound, sane, and rational behavior, the sooner the problems of society, composed of himself and many other human beings, will reach a point of solution.



Can You Explain This?



THAT birds and people get along well together is an established fact — even wild birds, as is evidenced by Elswyth Thane's *The Bird Who Made Good* (Duell, Sloan and Pearce, 1947). Who can explain the attachment, however, or account for the extremes to which such attachment will go?

Some years ago, so Virginia Holton wrote in *The Beeps* (John Day, 1939), three Missouri tree sparrows made friends with her and her husband when they were living in an apartment building in a Midwest city of the United States. Being an army man, Captain

Holton was ordered to the Pacific Coast. They made the trip in their car and the Beeps went along—on their own. At times they were lost sight of during the day, but nighttime always found them on hand.

From the West Coast, the Holtons were sent to China. Once again, the Beeps went along. Photographs in the book show them comfortably perched on a telephone pole just outside the Holtons' Chinese Hotel.

Neither of the Holtons can explain the attachment or why these sparrows chose to endure rain, fog, below zero temperatures, and all sorts of living upsets just to be with their adopted family. Can you explain it?



A LOST CULTURE

These mud-brick houses built over five thousand years ago in the Sind Desert of Pakistan by a forgotten people had excellent drainage systems. Field Curator Haj Chandhavi points out to the Rosicrucian cameraman the amazing modern features of structures in Mohenjo-Daro, now the ruins of a mystery civilization.

(Photo by AMORC Camera Expedition)

Unmask Your Personality



Learn The *GLAND* Way To Live!

LOOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but **DO YOU REALIZE** that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your person-

ality. Do not be bound any longer to those glandular characteristics of your life and personality, which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

Do You Know Your Glandular Type?

LET THIS SENSATIONAL BOOK EXPLAIN

Each glandular excess or deficiency produces a **glandular type**—a distinct kind of personality. Are you one of these **glandular types**? Are your employer, associates, friends? If you learn the facial and other characteristics of **glandular types** you can better fit yourself into the social or business worlds — you can correct your own personality and intelligently choose your friends. The book, *Glands — Our Invisible Guardians*, presents for the first time these scientifically correct facts, with their mystical interpretation, in simple, nontechnical language that any layman can understand and enjoy. The author, M. W. Kapp, M. D., with the assistance of Dr. H. Spencer Lewis, late Emperor of AMORC, made available a book long needed on this subject. Order a copy for yourself or for a gift today. Replete with illustrations and index, handsomely bound and stamped in gold, it is economically priced at.....



Pituitary gland. Cause of emotionalism and the influences of artistic temperament. (One of several important glands.)

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THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F. R. C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:*

Abdiel Lodge, 2455 Atlantic Ave. Loren G. Ruback, Master; Lorena Christopher, Sec. Sessions every Fri., 8 p. m.

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. Robert B. T. Brown, Master; Myrtle Newman, Sec. Library open 2-5 p. m.; 7-10 p. m. Review classes Mon. through Fri. Sessions every Sun., 3 p. m.

Oakland:*

Oakland Lodge, Office and Library—610 16th St., Tel. Higate 4-5996. G. W. Mapes, Master; Virginia O'Connell, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri., evenings. Sessions 1st and 3rd Wed., 8 p. m. at Sciots Hall, 5117 E. 14th St.

Pasadena:

Akhnaton Chapter, Altadena Masonic Temple. Aubrey G. Wooderman, Master, 1523 Encino Ave., Monrovia, Tel. DO. 7-2311; Eloise Anderson, Sec. Sessions 2nd and 4th Tues., 8 p. m.

Sacramento:

Clement B. LeBrun Chapter, 2130 "L" St. Jose de la Rosa, Master; F. G. Christian, Sec. Sessions 2nd and 4th Wed., 8 p. m.

San Diego:

San Diego Chapter, House of Hospitality, Balboa Park. Charles M. Lindsey, Master, 4246 Jewell; Florence Christensen, Sec. Sessions 1st, 2nd, and 4th Thurs., 8 p. m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. WE-1-4778. J. O. Kinzie, Master; Lois F. Hathcock, Sec. Sessions for all members every Mon., 8 p. m.; for review classes phone secretary.

COLORADO

Denver:

Denver Chapter, 1009 17th St. Hays L. Livingston, Master; Roberta Klimas, Sec., 815 Broadway. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington:

Thomas Jefferson Chapter, 1322 Vermont Ave. Mrs. Minnie P. Stough, Master, 1437 Rhode Island Ave., N. W.; Georgene R. Todd, Sec. Sessions every Fri., 8 p. m.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Mrs. E. H. Smith, Master; Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 8 p. m.

ILLINOIS

Chicago:*

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everplade 4-8627. Myrtle Lovell, Master; Mrs. L. E. Mantor, Sec. Library open daily, 1-5 p. m. and 7:30-10 p. m.; Sun., 2-5:30 p. m. only. Sessions every Tues. and Thurs., 8 p. m.

INDIANA

South Bend:

South Bend Chapter, 203 S. Williams St. Mrs. Louisa W. Weaver, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7:45 p. m.

Indianapolis:

Indianapolis Chapter, 311 Ober Bldg., 38 N. Pennsylvania St. Berl Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Tues., 8:15 p. m.

MARYLAND

Baltimore:*

John O'Donnell Lodge, 100 W. Saratoga St. E. Warren Spencer, Master; Beatrice B. Spencer, Sec., 102 Alleghany Ave. Sessions 1st and 3rd Wed., 8:15 p. m. Library, 220 N. Liberty St., open Tues., Thurs., Fri. p. m.

MASSACHUSETTS

Boston:*

Johannes Kelpius Lodge, 284 Marlboro St. Felix Gregory, Master; Clara A. Bromley, Sec. Sessions every Sun. and Wed., 7:30 p. m.

MICHIGAN

Detroit:*

Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 7561 Abington; Clarissa Dicks, Sec. Sessions every Tues., 8:15 p. m.

Lansing:

Leonardo da Vinci Chapter, 603 S. Washington. Clair C. Willsey, Master; Bertha Harmon, Sec. Sessions 2nd and 4th Mon., 8 p. m.

MINNESOTA

Minneapolis:

Essene Chapter, Spanish Room, Radisson Hotel, 45 S. 7th St. Mrs. Robert W. Sternberg, Master; Delia Coose, Sec., 2016 Emerson Ave., S. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:*

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. M. Kassell, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter, 443-5 Broad St. John D. McCarthy, Master; Johanna Bubbe, Sec., 30 Montgomery St., Bloomfield, N. J. Sessions every Tues., 8:30 p. m.

NEW YORK

Buffalo:

Rama Chapter, 225 Delaware Ave., Room 9. Dr. C. G. Steinhäuser, Master; Carolyn A. Wood, Sec., 23 Terrace. Sessions every Wed., 7:30 p. m.

New York City:*

New York City Lodge, 250 W. 57th St. William Stillwagon, Jr., Master; Edith M. da Rocha, Sec. Sessions Wed., 8:15 p. m. and Sun., 3 p. m. Library open week days and Sun., 1-8 p. m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. David Waldron, Master; Clarence M. Callender, Sec. Sessions every Sun., 8 p. m.

Rochester:

Rochester Chapter, Hotel Seneca, Dorothy M. Decker, Master; William Rabjohns, Sec. Sessions 1st Wed., 3rd Sun., 8 p. m.

OHIO**Cincinnati:**

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Gustav F. P. Thumann, Master; Christine Heis, Sec. Sessions every Wed. and Fri., 7:30 p. m.

Dayton:

Elbert Hubbard Chapter, 56 East 4th St. Mary C. High, Master; Mary Turner, Sec., 436 Holt St. Sessions 2nd and 4th Thurs., 8 p. m.

Toledo:

Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Dorothy Van Doren, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p. m.

OKLAHOMA**Oklahoma City:**

Amonhotep Chapter, Rm. 318, YWCA Bldg. Ferdinand W. Arnold, Master; Mrs. Walter Arnold, Sec., 1509 N. W. 42nd St. Sessions 2nd and 4th Sun., 7:30 p. m.

OREGON**Portland:***

Portland Rose Lodge, 2712 S. E. Salmon, Floyd K. Riley, Master; Walter G. Allen, Sec. Sessions every Wed., 8 p. m. and Sun., 7 p. m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA**Sydney, N.S.W.:**

Sydney Chapter, I.O.O.F. Bldg., 100 Clarence St. F. R. Goodman, Master, 2 "Girvan" 129 Kurra Rd., Neutral Bay; Victor Bell, Sec., 60 Dennison St., Bondi Junction. Sessions 1st, 3rd and 5th Saturday afternoons.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Kathleen Dodds, Master; Fred Whiteway, Sec., 37 Black St., Middle Brighton S. 5.

BRAZIL**Sao Paulo:**

Sao Paulo Chapter, Rua Tabatinhuera 165, Sylvio E. Polati, Master; George Craig Smith, Sec., Caixa Postal 1633. Sessions 2nd and 4th Sat., 8:30 p. m.

CANADA**Montreal, P. Q.:**

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Englehard, Master; Jean Pierre Trickey, Sec., 444 Sherbrooke St., E. Sessions 1st and 3rd Thurs., 8 p. m.

Toronto, Ontario:

Toronto Chapter, 12 Queen St., East. Oron C. Dakin, Master; Joan Lavis, Sec., 848 Ossington Ave. Sessions every 2nd and 4th Thurs., 8:15 p. m.

Vancouver, B.C.:*

Vancouver Lodge, 878 Hornby St. Dorothy L. Rolsover, Master, Tatlow 2003; Lettie C. Fleet, Sec., 1142 Harwood St., MA-3208. Sessions every Mon. through Fri. Lodge open 7:30 p. m.

Victoria, B.C.:*

Victoria Lodge, 725 Courtney St. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., 821 Burdett Ave.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave., Mrs. Stella Kucy, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p. m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I.O.O.F. Temple, 293 Kennedy St. A. G. Wirdnam, Master; S. Ethelwyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p. m.

DENMARK AND NORWAY**Copenhagen:***

The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrun, Gr. Master, Vester Voldgade 104; Kai Falck-Rasmussen, Gr. Sec., A. F. Beversvej 15 A. Copenhagen F., Denmark.

EGYPT**Cairo:**

Amenhotep Grand Lodge, Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

*(Initiations are performed).

PENNSYLVANIA**Philadelphia:***

Benjamin Franklin Lodge, 1303 Girard Ave. Dr. S. Milton Zimmerman, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p. m. Temple and Library open Tues., Thurs., 7-10 p. m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. David Stein, Master; Lydia F. Wilkes, Sec. Sessions Wed. and Sun., 8 p. m.

TENNESSEE**El Paso:**

El Amarna Chapter, 519 N. Santa Fe. Ernest G. Bourjaily, Master, 523 N. Campbell St.; Mrs. Rosa M. Licon, Sec. Sessions 1st and 3rd Sun., 2 p. m.

Houston:

Houston Chapter, 1320 Rusk Ave. Robert E. Martin, Master; Alyce M. La Rue, Sec., 3105 Chenevert. Sessions every Fri., 8 p. m.

WASHINGTON**Seattle:***

Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Maurice V. Boldrin, Master, Tel. De. 5324; Ethel Jefferson, Sec., Tel. Ra. 5059. Sessions every Fri., 8 p. m. Library open Tues., Thurs., 1-4 p. m.; Mon., Wed., 7-9 p. m.; Sat., 1-3 p. m.

WISCONSIN**Milwaukee:**

Karnak Chapter, Republican Hotel, 907 N. 3rd St. George W. Wood, Master, 3934 N. 2nd St.; Bessie F. Smith, Sec. Sessions every Mon., 8:15 p. m.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:

London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex; Lawrence Ewels, Sec., 86 Datchet Rd., Catford, London, S. E. 6.

Manchester:

Manchester Chapter, H. D. Gray, Master, 2 Frodsham St.

FRANCE

Mlle. Jeanne Guesdon, Sec. 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

GERMANY

AMORC, Muenchen-Pasing, Postlagernd, Bavaria (U. S. Zone).

HOLLAND**Amsterdam:***

De Rozekruisers Orde, Groot-Loge der Nederlanden, J. Coops, Gr. Master, Hunzestraat 141.

ITALY**Rome:**

Italian Grand Lodge of AMORC, Orlando Timpanaro Perrotta, Sec., Via G. Baglivi, 5-D. 1, Quartiere Italia.

MEXICO**Mexico, D.F.:***

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Ruperto Betancourt, Master; Sr. Benito de Koster, Sec., Eureka No. 15, Col. Industrial.

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Mrs. M. C. Zeydel, Gr. Master-General, I. Multatuli Blvd.

NEW ZEALAND**Auckland:**

Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, 2nd Fl., Giffords Bldg., Vulcan Lane, C 1; John O. Andersen, Sec. Sessions every Mon., 8 p. m.

PUERTO RICO**San Juan:**

San Juan Chapter, 1655 Progreso St., Stop 23. Santurce. J. L. Casanova, Master; Jesus Rodriguez, Sec. Sessions every Sat., 8 p. m.

SWEDEN**Malmo:***

Grand Lodge "Rosenkorset," Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

VENEZUELA**Caracas:**

Alden Chapter, Velázquez a Miseria, 19. Sra. F. Briceno de Perez, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2. Bellavista. Sessions 1st and 3rd Fri., 6 p. m.

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

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